THE HEART OF MORMONISM

EVANS

Duke Kalhook.
West Point, Utah

Hall Holbrook

THE HEART OF MORMONISM

BY
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Written for the Senior Seminaries of the Church of Jesus Christ of Latter-day Saints, under the direction of a Committee, PROFESSOR GUY C. WILSON, of the Brigham Young University, *Chairman*

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Introductory Preface

This book grew out of an oft-expressed desire by seminary teachers for a new textbook on the history and doctrine of the Church. Having been asked to make recommendations as to the kind of book needed, I wrote a letter to Commissioner Joseph F. Merrill and the General Board of Education in which I suggested the following points:

1. That there be a change of emphasis from the details of Church history and doctrine to a clear understanding of the message and mission of the Church and the means by which the great objectives for which it was founded may be realized;
2. That it establish clearly the divine mission of the Prophet Joseph Smith;
3. That it make clear that the Church as revealed to him is an instrument in God's hands for the redemption of all mankind;
4. That stress be laid on the distinct message of "Mormonism" as related directly to the religious, the social, the political, and the industrial needs of the world;
5. That explanation be made on sociological grounds of the friction between "Mormonism" and other churches and social groups;
6. That particular emphasis be laid on the message to the world of the *Book of Mormon;*
7. That it be shown just what contributions the Church has made, and is making, to the progress of the world;
8. That it be shown that the Church organization is a model of efficiency, having all the strength and adaptability of a one-man power and yet all the developing qualities of a great democracy; and

9. That the Church offers in its various institutions the best means for the satisfaction of our deepest needs, if we but have eyes to see it.

I feel sure that as the reader goes through *The Heart of Mormonism,* chapter by chapter, it will be increasingly manifest that these requirements have been adequately met. What marvels might be wrought in the plastic minds of our youth if we could but give them the vision of the great faith presented by our Church!

While this book was written primarily as a text-book for use in the seminaries, I believe that it will prove a source of information and inspiration to all those who wish to know the secrets of the tremendous charm and power of "Mormonism."

Guy C. Wilson.

Author's Preface

This is not an encyclopedia of Church history and doctrine, crammed with dates, names, and dry facts. Nor is it a history of the Church and its teachings in the ordinary sense. Rather it is an account of the spirit of "Mormonism" as expressed in the events that have occurred, the ideas back of the events, and the persons who have had the ideas and performed the deeds.

In every institution that shows any signs of permanence, whether political or social or religious, there is at bottom somewhere a heart of truth. Otherwise it would not have appealed for any length of time to any considerable number of people. That "Mormonism" has existed now for a full century in organized form and meantime gradually increased in size and importance, is evidence that it has within it the element of truth.

What is that element, that spirit, that heart of truth?

It is the aim of this book to reveal it, so that those who do not know about the faith may with as little effort as possible get at the root of the matter, and that those who belong to the Church, especially the younger members of it, may learn to discriminate between what is essential and what is not. To this end many things that are habitually included in text-books on the subject are not to be found here, while, on the other hand, many things not usually included have been set down in this volume. Also an attempt has been made to select material on the basis of present day needs in religion.

Perhaps I ought to say that I have taken some liberties with historical facts. For instance, I have filled in details in the life of the boy Joseph at the time of the great First Vision, and I have made the two speeches of Oliver Cowdery into one, on the occasion of his return to the Church. The purpose of this has been literary. The historical facts have

not thereby been altered in the least. While the letter may have been violated, the spirit has not.

The manuscript of this work, as fast as it was written, was read to a committee, consisting of Guy C. Wilson, professor of theology in the Brigham Young University; Frank K. Seegmiller, principal of the Granite Seminary, and Ezra C. Dalby, principal of the Salt Lake Seminary (West). To these men I wish to express my gratitude for their helpful suggestions, and at the same time to exonerate them from any blame on account of the faults that may be found in the book.

For doubtless there are faults. But they are not faults of the spirit. I have tried to write a book that shall express the spirit of "Mormonism." If I have done that, I have succeeded; if I have not done that, I have failed.

JOHN HENRY EVANS.

Salt Lake City, Utah.
August, 1930.

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I

The First Vision

AND I saw another angel fly in the midst of heaven . . . saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters. —*John the Beloved.*

One

CROSSING THE BRIDGE

Seen from a distance the boy is not much to look at—large of frame, and dressed after the manner of the farm-hand in Western New York State in the year eighteen hundred and twenty. Nor is the log cabin, out of which he has just come, anything to hold the eye, for it is roughly put together as if by men who are more used to other jobs.

Going leisurely over the rail fence, one leg at a time, instead of through the gate, he pauses for a moment before crossing the road in front of him to the west.

He looks about him.

The farm on which is the log cabin with its yard and outhouses, stands in the midst of a large clearing. And all around is the forest, centuries old, in which, as he very well knows, are other clearings with other log cabins and yards and outhouses. Workers are in the field. They are plowing and otherwise preparing the soil for the seed that is

soon to be planted. And noisy, quarrelsome crows flit hither and yon along the black furrow, looking for worms.

And now he crosses the road with its deep ruts fresh-made by wagon wheels in the soft earth. He climbs another rail fence a little beyond. Then he takes the narrow lane, which leads westward past a cooper's shop. The shop has a board floor—a rare thing in this pioneer district. The narrow lane, which he now enters, slants downward ever so lightly, into a shallow depression, where there is a small stream with a bridge over it.

He is in a thoughtful mood. That you can see by looking into his blue eyes, deep-set in an oval face. Indeed, the face as well as the blue eyes, belong very clearly to one who thinks a great deal, one who has an alert, resourceful mind. But just now both the face and the eyes are rather solemn.

Of what is he thinking?

Down he walks somewhat leisurely, head bent slightly forward, as of one who is meditating deeply. He reaches the small creek. There is water in it. He glances at the bridge, which is not much of a bridge—five fence poles held together by pieces of board. Again he stops to look around him.

He glances at the workers in the field. They are his father and his two older brothers. By rights he should be with them, for in spite of his fourteen years, he has a man's body. But he is not with them. He has other business in hand. After that is done he will square himself with them and with his mother, whom he has left in the house and who imagines no doubt that he has gone to join them in the field.

He looks up at the sky. The sun is low in the east. Not a cloud is to be seen. What a glorious day it is! The gentle murmur of the water comes up to him and he looks down at it. Already the grass has begun to tinge with green the banks just above the stream. He takes a deep breath of the fresh morning air.

He turns his eyes toward the west. There is a slight rise in the ground, almost imperceptible, as if it had decided to become an upland and then changed its mind. The spot yonder is covered with trees. It is the Grove. But the trees have not been removed because the soil cannot be profitably cultivated. His gaze drops again to the narrow road that leads from where the bridge is to where the trees are. But that Grove holds his eye riveted, as if he entertained serious thoughts concerning it.

Presently he crosses the bridge, walks unhastingly up the road toward the Grove, and disappears from sight among the trees.

An hour later—or is it longer than that?—he issues from the Grove. Somehow he looks different, although you cannot tell in what respect. He goes down the narrow road to the brook, passes over the rail bridge, walks slowly up the incline past the cooper's shop with the board floor, retraces his steps over the road with the wagon ruts, and enters the log cabin.

Something very strange, even extraordinary, must have taken place over there in the Grove across the creek. There can be no doubt about that, when you consider appearances.

For one thing, as he comes to where the brook is and up the incline leading to the house, he takes no note whatever of anything around him—not of the grass, nor the water, nor the breath of spring, nor the workers in the field with the crows following them and cawing noisily, nor the forest encircling all. He is as unconscious of these as if they did not exist. Straight ahead he walks, completely absorbed in his thoughts.

And for another thing, he appears both very pale and very weak, as of one who has had a terrible encounter. All the color has gone from his cheeks, that were wont to be so full of health. His legs look for all the world as if they

would give way any minute and drop him down on the road. Especially is this the case when he is in the act of climbing over those rail fences. And his azure eyes have that strange far-away look in them that you see in persons who are utterly unaware of what is going on.

Entering the house, he walks up to the fire-place and leans against the mantel for support. His mother is putting the finishing touches on a piece of oilcloth that is intended for a table covering. Without looking up, she asks him about the men in the field, in the mistaken impression evidently that he has come from them.

He does not answer.

She repeats the question, and, when he does not answer this time either, she lifts her eyes to his face. Clearly she is alarmed. She rises and goes up to him. She puts her hand caressingly on his shoulder.

"Joseph, what is the matter? Are you sick? Has anything happened?"

"I am all right, mother," he replies. "Nothing is the matter with me."

She looks into his face long and anxiously, then goes back to her painting. But her attention is divided between her work and her son. You can see that by the fact that she looks now at the one and now at the other.

Pretty soon Joseph speaks again. He says: "Mother, I have found out for myself that your church is not true."

It is one of the local churches, which his mother has recently joined—not without misgivings.

A thunderclap from a clear sky!

Question and Problem

1. Show that Joseph Smith was in a frame of mind to receive whatever was for him in the Grove.

2. What is the question uppermost in your life just now in your particular situation?

Two

WHAT HAPPENED IN THE GROVE

It is evening—the evening of the day of which we told in the preceding chapter.

The Smith family are seated round the rude hearth in a half-circle. A fire burns brightly in the open fire-place. It furnishes the only light in the room, for the candle and the tallow dip must be saved till a time when a fire is not needed to take off the chill of the early spring nights.

A very interesting group it is, to be sure, as they sit there to-night.

There is, first of all, the father, whose name is Joseph. When he stands up, he is a tall man, six feet two, well proportioned, with a disposition that is quiet, thoughtful, and

deliberate in word and act. He is in his forty-ninth year, although, on account of much hard work and many reverses in his affairs, he looks older than that.

And then there is the mother. Her name is Lucy. She is five years younger than her husband. A woman of strong natural intelligence, she has on more than one occasion proved a capable manager, and exerts a powerful influence on every member of the family, including her even-tempered husband. Also she can give a good account of herself in a bargain.

Of the children, Alvin is the oldest. He is twenty-two. Big of body, always considerate of his parents, and a hard worker, he has come to be a main prop of the family, taking much of the responsibility off their shoulders on to his own broad ones.

Hyrum, the second child, is a true son of his parents. He is twenty. Like his mother, he has good natural intelligence; and, like his father, he is slow to anger and deliberate in speech and act. He never wavers, once his mind is made up. And he is by nature tender and sympathetic.

Next is Sophronia, who is seventeen. She is a general favorite, not only because for many years she was the only girl in a family of boys, but also because in babyhood she had been snatched from death by prayer and faith.

After that comes Joseph, of whom you already know something and of whom you shall know more as we go on with our story.

There are three others in this group—Sam, who is twelve, Will who is nine, and Catherine, who is eight. Little Carlos has been put to bed, because, being only four he is considered too young to follow the thread of to-night's doings.

Two characteristics stand out prominently in this family. They are, first, unswerving loyalty to one another and to their friends and, secondly, a strong feeling for religion and the Bible.

"Now, Joseph," says the mother when all have found their places, "you may tell us about your experience in the Grove this morning."

And so the boy begins.

"You all know how interested I have been in the revivals that were held in Manchester. And you also know how anxious I have been to find a way that I might know for certain which of the churches is the true one.

"Well, this morning I went to the Grove over there, and prayed to know what I should do. For I decided that if I was ever to know, I would have to ask God and not one of the preachers.

"I knelt down and began to pray. That was the first time I ever prayed aloud in my life. And so I was frightened, I can tell you. No sooner had I done so than the strangest power took hold of me. It was a real person of some kind—only, I couldn't see it. I was thrown down. My tongue was bound so that I couldn't speak. And it became dark as night. I thought I would surely die. But I kept praying in my heart.

"Just as I was about to give up, I saw above me in the air a pillar of light. It was more dazzling than the sun at noon. Yet I could look at it. As I watched it descend, the dreadful power that held me bound, left me. The light kept on coming down till it reached the ground where I was. When it got to the tree tops, I thought for a second that they would burn up.

"In this wonderful light I saw two Persons. They did not touch the ground with their feet, as you would naturally think, but stood in the air above the ground. One of them said, pointing to the other, 'Joseph, this is my beloved Son. Hear Him.'

"My idea in going to the Grove, as I told you, was to ask God which of the churches I should join. And so, as soon as I could get over my astonishment, I asked this Person that question.

"The answer was: 'Do not join any of them, for they are all wrong. Their teachings are not of God, but of men, and their creeds are corrupt and an abomination unto me. The people worship me with their lips, but their hearts are far from me. Join none of them.'

"And then I found myself alone."

For what seems to be a long time after Joseph had finished speaking, there is a silence, which is broken by Catherine. She wants to know who those two Persons were.

"They were God the Father," Joseph answers, "and Jesus Christ the Son. And they exactly resembled each other in form and features."

"How did you come to think of that way of finding out?" Alvin asked.

"I was reading the Bible the other night," the boy answers, "and I came to these words in James: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' I read it so many times that I knew it by heart. I just couldn't get my mind off it. It set me to thinking. I needed wisdom, for I didn't know which of the churches to join. But God knew. So I decided to do as James said. And now I know for sure."

"And you were told that all the churches are wrong," Joseph?" Hyrum inquires.

"Every one of them."

"And that all their creeds are corrupt and an abomination to the Lord?"

"Yes."

"It's all very wonderful," says Father Smith. "God is very good to us."

"But what are we to do, Joseph," asks the mother, "if the true church is not on the earth?"

"Oh, yes, mother, I almost forgot," answers Joseph. "I was told that the true Church will be restored—through me, if I am worthy."

"You know, Joseph," says the father, "your grandfather, Asael Smith, would be glad to hear what you have just told us. For he fully believes that one of his descendants will revolutionize the religious world. And from what you tell us, it may be you that will fulfill this prediction. It's all very wonderful."

Question and Problem

1. What did Joseph Smith know after the Vision that he did not before?
2. Is your specific problem one that you can solve yourself, or one that must be solved outside yourself?

Three

THE LIPS AND THE HEART

"Great multitudes" have assembled in a clearing of the woods. This is before the great vision that the young Joseph received. They have come from far and near—farm-folk, shopkeepers, and day laborers. Some have arrived in wagons, some on horse-back, some on foot. Some are here through curiosity and some through a burning sense of sin. But all are determined to stay till the revival is over, whether it lasts a day or a week. And meantime the work at home, whatever it may be, can take care of itself.

Over there, with the trees as a background, is a rude platform. That is for the preachers. There are to be at least three of these, for this is a community revival, in which all the churches of the neighborhood take part.

Opposite the platform, next the trees on the other side of the clearing, are the vehicles in which the people have

come, with the animals, and the tents where the revivalists from a distance eat and sleep. And all around, in the clearing and in the trees on the edges of the clearing, are people of both sexes and of all ages. Some are sitting on rough benches, some on logs, some on tree-stumps, and some on the ground.

It is now full daylight. The sun is just coming up. The people have been summoned to prayer and hymn and sermon by the blowing of a bugle. A buzz of conversation rises on the air.

But hush! Here are the preachers. There are five of them—three local ministers and two visiting "exhorters." Breathlessly we wait for the opening.

Hymns are sung. They are very emotional. At first people are afraid of their voices, and so not all of them take part in the singing. But as it goes on, hardly a voice but is lifted loud in song. And in the end the very air, as well as every heart in the throng, is charged with tense feeling.

One of the preachers "leads in prayer." He is a local man. For half an hour he prays. His hands are clasped before him; his face is lifted up toward heaven; his voice fluctuates between a whisper and a shout. And here and there, all over the clearing, are cries of "Amen, amen!" When the prayer is ended, the man's face runs with perspiration.

Next, one of the imported ministers, a professional exhorter and circuit rider, speaks. He begins in a loud voice, for feeling is already at a high pitch everywhere. For two hours he talks, and shouts, and gesticulates wildly. When he is through, he is like one whose life has gone out of him. Another exhorter follows in the same strain.

The effect of the preaching on the multitude is tremendous. Over here men and women are falling down unconscious and are being carried out by friends. Over there a man begins to bark like a dog. He runs off into the woods,

followed by other men, also barking. They gather round a tree, looking up and barking furiously. They have "treed the devil." And in another place a man laughs hysterically in what is called the "holy laugh." He is followed by others, first near him and then farther away, till almost every one there has caught the contagion.

What have these preachers said that has roused the feelings of the people so?

Chiefly they have talked of hell.

Hell is a dreadful place—"a dark, bottomless pit, full of fire and brimstone." That is what one of them says, quoting from the Methodist Catechism. "The wicked will be punished in hell," he goes on, still quoting, "by having their bodies tormented with fire, and their souls by a sense of the wrath of God." The "wicked" are all those who do not belong to the church. Even unbaptized infants are in this class, and they sizzle and writhe with the rest in the intense heat.

You can picture the ghastly scene. A boundless ocean of black flames, from which there comes no light. Countless billions of naked human bodies—men, women, and little children. They writhe in the keenest pain. They breathe liquid fire. Fire issues from their eyes, their ears, their nose. Their limbs are twisted so that they are almost unrecognizable. And what is more, the saints in heaven look upon this suffering and misery with joy unspeakable. Indeed, this is part of their "reward."

It is at this point that so many women faint. They are thinking of some friend or relative in this place of horror—maybe of their little dead babies that passed on without baptism.

And how long will these sinners have to endure this suffering and anguish? Forever—literally forever. Their torment is to have no end whatever. One of the preachers quotes from Jonathan Edwards, an American divine: "Af-

ter millions and millions of ages your torment will be no nearer an end than ever it was." In this dreadful place bodies are forever burning, but are never consumed, for they are immortal and cannot die.

For the men who conduct these revivals have but a poor opinion of human nature. All men are thoroughly bad. Also women and children—especially women. They are bad because of the "fall" of Adam, in which they neither gave nor withheld their consent. And the only way they can be saved is to join the church. No one even asks the question: What is to become of those who have never even heard of Christ? One of the largest churches of that time taught that some are saved and some are damned in spite of what they may do here. That is the doctrine of predestination.

Nor do these preachers have a very high opinion of God, either. For they ascribe to Him some very horrible qualities. One said, quoting from Thomas Boston, that God "holds sinners with one hand over the pit of hell, while He torments them with the other." Another speaks of the "devouring God" and the "shambles of Omnipotence." A "shamble," as you may know, is a slaughterhouse. And then God is described as altogether unrelenting where sinners in hell are concerned, and as always inventing new engines of torture. Indeed, the chief characteristic of God would seem to be His "wrath," which He is forever "visiting" on some one or other, either here or in hell.

Is it any wonder that Jesus Christ, in that vision to Joseph Smith, declared these teachings to be wrong and abominable to Him—Him whose life on the earth was filled with love and compassion for every human being, even sinners, and whose last words on the cross were "Father, forgive them?"

Of one thing we can be sure, however: the people who accepted this picture of God and hell and heaven—a picture that was accepted everywhere in Christian countries

—were as kindly and lovable as any that are now living, and would have drawn back in horror if they had been asked to do what they believed God was doing. They are not to be blamed for the ugly picture, because they inherited it from their forebears and did not really stop to think of its real significance to mankind.

For, as you may know, one may have formed the habit of believing something, and it is almost impossible for an idea that is different from it to break through the crust of our prejudice. The wheels of our car get in a rut, and, do what we will, they cannot be got out. That is the way it was with the world of Joseph Smith's day. They had got into the habit of believing these things about God, about hell, and other things, and it seemed all right to them to believe so. It has taken many years to lead their minds to where the young Joseph was in his fifteenth year.

Question and Problem

1. In what specific things might it truthfully be said that people worship God with their lips only?
2. Do you find any situations in your own religious life where this is the case?

Four

"AND SEEING, THEY SEE NOT"

Coming back now to the First Vision, that was an event to begin a new religious era in the world.

At one stroke Joseph Smith, all unconsciously, had felled the god that had become enshrined in the hearts and the imagination of the people in his time, and had set up a new God, or, to speak with strict accuracy, had restored to mankind a picture of the true and living God.

It was a feat of spiritual strength and originality without parallel in history.

That Joseph Smith had announced something that was in reality new to his generation, there can be no doubt when we take into consideration the way in which his vision was looked upon by such of his acquaintances as came to know of it.

One of the ministers in Manchester, who had been prominent in the revival and who had shown a special interest in the boy during its progress, said to him one day after a particularly exciting session: "Joseph, why don't you take an active part in the revival with us? You ought to have a religious experience, and be converted."

And Joseph had not answered. For in truth he had not taken any part whatever in the revival, except to be present at some of the meetings. So he could think of no good reason why he had not been active in the event.

To be sure, this was not at all to his discredit, had he only known it at the time. Actually it was to his credit. It shows his unusualness. It indicates in him a naturally sound understanding, a mind that could not be moved without substantial reasons.

That is shown in the three situations with which we are already familiar.

First, in these very revival meetings. He had attended them whenever he could do so. In fact, as he himself tells us, his mind at times was greatly excited by what he saw and heard there. Yet he never lost his balance. Nor was it due to religious indifference or his "dumbness," as we say nowadays, but rather to his native power of self-control.

Secondly, in the days after the revival when everybody was trying to find his religious pigeonhole. He did not act hastily. Every one around him, even some in his own family, was hurrying to join some one of the churches. For that was the popular thing to do. But Joseph reflected. He wanted to make sure that he was right before he went ahead. And so he attempted to thread his difficult way through the bog of opinion in which he found himself.

Thirdly, in that scene in the Grove. He had gone there with a question—Which of the churches was right? Then came that death struggle with the power of darkness. One would expect that a grown man full of courage would have fled from the scene in terror and consternation. But Joseph

remained. After that was over there succeeded a scene which, if entirely different, was nevertheless quite as unbalancing in its nature. But Joseph remembered the question he had come to ask.

Joseph Smith's mind was therefore strong and sane. He had what an educator would call a good foundation. After the members of his own family this revivalist preacher appears to have been the first person to whom the boy told his vision.

Now in those days a religious experience was supposed to be a thing devoutly to be hoped for. It singled you out as peculiarly favored of God, and in consequence you were looked up to and envied. And the more singular your experience, the more admiration you excited in your friends and neighbors.

That was what this particular minister had urged Joseph to have—a religious experience of some kind. And he had hoped the boy would get this experience during the revival. But now Joseph had had a religious experience, and such an experience, too, as no one in all that part of the country, so far as he knew, had ever received. He would tell his ministerial friend about it, and that friend would be glad, as his father and mother had been. The boy even ventured to hope that the preacher would rejoice to know that the true Church, which was not now on the earth, would some day be restored.

And so, one day when the two were alone and conversing on religion, Joseph related to him the details of the vision.

You can imagine the boy's surprise when he was told that his great religious experience was all of the devil, that there were no visions now, and that from then on the two were no longer friends!

Joseph was dumbfounded. He could not understand.

Had his ears deceived him? The more he thought about it, the more non-plussed he became. Here was a man who professed such great interest in him and who wished and prayed that he might have a religious experience, yet who refused to accept that experience as genuine and attributed it to the devil. No one else's experience had been flouted that way. It was all very puzzling.

He related his vision to others—all religious folk. They, too, rejected his experience. They laughed at him as a visionary. They scorned his pretentions to being more favored than themselves in this respect. They held him up to ridicule. Even preachers thought so little of their dignity as to warn their congregations against a fourteen-year-old farm-boy, without education or social standing in the community.

And so, of a sudden, Joseph Smith, at the early age of fourteen, found himself the most talked of and unpopular person, young or old, in all that countryside.

Question and Problem

1. Why does it seem necessary that Joseph Smith should have received so singular a religious experience?
2. What sort of religious experience would best answer your needs?

Five

NEW GODS FOR OLD

Now just what, in plain words, had Joseph Smith done that he should be despised and avoided by those who ought to have taken him by the hand and led him out of what they regarded as his delusion?

He had proclaimed, for one thing, that Jesus Christ was really and truly alive after He had been put to death eighteen hundred years before and that He was in fact and truth the Son of God, for, like Paul, he had seen Him. Also he had declared that the Father and the Son were in the likeness of each other, that they exactly resembled each other in form and features. And then he had announced that the Father and the Son were in reality two Persons, and not one, as the ministers tried to make out. Moreover he

had told the people that God was in the form of a man, as the Bible said he was.

He had declared, for another thing, that God is tender and compassionate, instead of hard and cruel, as the preachers had made Him out to be. For that God is a God of love and mercy, and not of hate and revenge, was clear from this vision. Otherwise He would not have come down to earth with His Son to answer the simple question of a poor unlearned farm-boy fourteen years old. But even if you objected that it was not so much for Joseph's sake, granting that it was all true, as for the sake of millions of others, who must hear the New Revelation—that would make Him all the more a God of love and mercy. For in that event He would be represented as anxious to save even those who had not done as Joseph had done—prayed about the matter.

And then, too, if God is a God of love and not of hate, how could there be such a place of punishment as the ministers pictured and all Christians believed—a hell of fire and brimstone, where sinners suffered in torment of both body and mind for ever without hope of deliverance? And what kind of heaven could that be where the saints—that is, people who were saved—took joy in the cries and sufferings of their fellow beings? Surely that could not be a happy place to be in, but rather a place of misery, for even here on earth, where things are supposed to be very imperfect, only the worst people enjoy that sort of thing, and even then only in the case of their bitterest enemies. So that God would not be likely to rejoice in human suffering—much less, in fact, than the very tenderest of men and women.

Joseph Smith did not know at the time, but he was afterwards to learn, that there is no such thing as punishment that never ends. "Eternal punishment," "endless punishment," is God's punishment, and it is called that because God is "eternal" and "endless," and therefore the punishment He gives is called "endless punishment," or

"eternal punishment"—which puts the thing in altogether a different light.

That is the only thing that Joseph Smith had done to arouse in his neighbors their dislike and opposition. Not of course that they intended to do him any harm. Like most persons who have fought against truth in every age of the world, they did not realize what they were doing. Tradition had so blinded their eyes as to make them unable to see.

To be sure, these ideas that Joseph Smith had received from the vision were not so clear in his mind then as they became in after years, when he had had time to think on them more and when this great revelation of God had been supplemented by other visions and revelations to him. Nevertheless they were clear enough at the time to make him sure of his ground. And they were clear enough to his feelings.

But how had he come by all this knowledge about God —knowledge that had put into his hand a measuring rod of spiritual ideas?

He had not done so by poring over books, nor by means of conversation with learned men, nor by the aid of courses in a theological seminary. That is the way the ministers of his time and before his time had acquired their theology and religion. And see how the preachers were floundering about in a shoreless, unfathomable sea of religious opinion. Jesus had called such teachers "blind leaders of the blind," and predicted that both would fall into the ditch.

But Joseph Smith had come by his knowledge of divine things directly. He had gone straight to the source of all spiritual truth—to God. He had had an experience, and experience is the only way one can really *know* anything. For he had seen both the Father and the Son, and heard their voices, as they stood there in the strange light among the trees. And he was as certain that this was a true ex-

perience, and not a mere fancy or a thing of the imagination, as he was of any other experience in his life.

There is something touching in the boy's feelings and thoughts in consequence of others' attitude toward him at the time. He says:

"It caused me serious reflection then, and often has since, how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and it was often the cause of great sorrow to me.

"I had actually seen a light, and in the midst of that light I saw two Personages. And they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true. While they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart—Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God? Or why does the world think to make me deny what I have actually seen?

"For I had seen a vision. I knew it, and I knew that God knew it. And I could not deny it, neither dared I."

Question and Problem

1. Point out the things in which Joseph Smith rose above his environment.
2. In what respects is there a call for you to rise above your environment?

Six

MAN'S WAY AND GOD'S

When we call to mind how very difficult it is to think up something new, especially when we are young and untrained and inexperienced, the wonder of this First Vision grows upon us.

Usually ideas are suggested to us by something or other in our surroundings—an object, a situation, a chance remark, or what not. Usually, too, our so-called new ideas turn out to be merely a modification of those which already prevail in our community or our times. The first automobile was a copy of the horse carriage of the period, even to the whip socket. Besides, ideas of any great importance in the world have come in the main to those who were accustomed to think, to weigh, to reflect—to persons, that is, who dealt

with thoughts rather than things. And then, in addition, the ideas that have greatly influenced the world have generally come very gradually, with painful slowness, as in the case of Pasteur's germ theory of disease.

Looking at the situation from the merely human point of view, Joseph Smith was about as unpromising an instrument as could be selected through which to give the world a new revelation.

First, his times were against him. The period in which he lived was a period of the religious straight-jacket. Religion had become stereotyped. People were in the grip of creeds. And these creeds were dead against new revelation, new visions, new miracles. The very god of modern Christianity was not only formless, but absentee.

Secondly, his age was against him. He was only a boy, and a backwoods boy at that. This meant that his life, even in its side contacts, was cut off from the world of ideas. For that life was taken up with hard work—clearing land, planting crops, and harvesting. He had no time for thought, even if he had the inclination and the training for it. As for his contact with the itinerant preachers of the time, that would have yielded him almost no intellectual profit, for, although the code of morals they taught was healthy enough on the whole, yet they were men of limited education and narrow vision. And they were orthodox to a fault.

Thirdly, his lack of schooling was against him. He knew how to read, to write imperfectly, and to cipher. In the realm of ideas as understood by the educated classes, even of his day, he was a total stranger. His mind, at this time at least, was incapable of such a generalization, for instance, as led to the discovery of the modern scientific method, as developed by men like Galileo, the two Bacons, and Descartes.

Fourthly, his inexperience was against him. He could tell you about cows and horses and poultry, about trees and land and crops—such information at least as you would expect from a farm boy of his day. But he had had almost no contacts with religious people outside his own family, and they were not members of any of the churches. Of the great world of the past in the spiritual life, aside from a limited reading of the Bible, he knew next to nothing. From the country districts of Vermont and the sparsely settled region of Western New York there was not much in high thought of any kind to be absorbed.

And yet Joseph Smith, without experience or education or even maturity, managed to extract out of this most barren and unfruitful environment some elemental things in the religious life, and gave them to mankind, thus rising to a spiritual height that challenges the centuries since Christ. This on the assumption that he was not inspired from above.

A thought had all at once lifted him out of his surroundings. In the midst of the spiritually blind, he saw, and saw with original and startling clearness. God was not what people said He was. All the churches were wrong. Their doctrines were man-made. Their creeds were corrupt. And there was good reason to suspect the current ideas of heaven and hell. All this had come, not as the result of a deduction, but of an experience with spiritual realities. He was therefore sure of his ground. Now he had a spiritual yardstick with which to measure the value of any religious doctrine.

When, however, we look at the situation from God's point of view, if that be humanly possible, we see things in a different light, and this unschooled, inexperienced country boy becomes a satisfactory medium for spiritual truth.

Joseph Smith was without prejudice against new revelation and new visions, to begin with. He had never be-

longed to any of the churches, and so his mind was not loaded with ideas that would have to be got rid of before others could be placed there. Religiously, therefore, he was unharnessed by the past.

Yet, in the next place, Joseph Smith was deeply religious. His nature was spiritual. He had imbibed the spirit of religion in the home. There the family Bible was often dusted. He had read it. Prayer and the singing of hymns were frequent in the Smith home. The parents believed in visions and inspired dreams and prayer for the sick. Also they adhered to the simple teachings of the *Gospels* instead of the fossilized beliefs of a misguided Christianity.

In view of these facts the divine wisdom in choosing the youth Joseph Smith becomes clearly evident.

That is the way God has done, for the most part, throughout the ages. Not the wise and the learned, as to the wisdom of the world, have been selected to do God's work. Jesus chose humble, unschooled fishermen to be His apostles. The scholarly Saul of Tarsus was the only learned man in the early Church. And this practice is warranted by the fact that spiritual knowledge is derived, not through scholarship and the reasoning process, but rather through spiritual experience.

Question and Problem

1. In what ways was Joseph Smith prepared for his mission from man's point of view? From Gods?
2. Apply this thought to your own mission—what is that? How are you preparing for it?

SEVEN

PHYSICAL AND SPIRITUAL LABORATORIES

A few years ago a young "Mormon" boy, a graduate of a Church school, was attending an Eastern medical college.

One of his teachers, a noted scholar in bacteriology, often took occasion to poke fun at his religious beliefs, particularly at the "God under a hide," as he irreverently put it, revealed in the visions of Joseph Smith.

The young man bore this as long as he could do so gracefully. But the burden became greater than he could bear without complaint. So one day he called his teacher to task for his jibes.

"Look here, professor," he said, with as much deference as he was able to muster under the circumstances, "you are a specialist in bacteriology. Your whole life has been given over to study and research in that department of science. I have therefore accepted without question whatever you have said on the subject, generally because you have put me in the way of finding out the truth for myself.

"But you are not an authority in religion. You know that as well as I do. And you are not an authority in religion because, for one thing, you have not given it any consideration, to speak of, and, for another thing, you have not had any spiritual experiences yourself.

"Besides, both of us know that God is not to be discovered in the physical laboratory. If He were, you would be as likely to find Him as any one I know of. But since He is not and since you do not have any first-hand information about Him, I must be pardoned for not attaching any value whatever to your comments about my God and Joseph Smith's."

The professor saw the point, admitted that he had never looked at it that way before, and apologized for his misbehavior.

This young man recognized a distinction between the world of the material and the way we learn about it, on the one hand, and the world of the spiritual, on the other hand, and the way we acquire our knowledge of it. But he did more than that. He exhibited a rare courage in stating his case in a situation where most religious people would refrain from doing so through the fear and timidity one experiences on being in the presence of great learning.

When the young "Mormon" said that, he was on very substantial ground. For there are two worlds in which we all live, and the means through which we learn of the one are quite distinct from the means through which we learn of the other.

There is, first, the world of the seen. Every one recognizes that. It is the world of sky and sea and land, of trees and men and animals, of houses and crops and factories. And there is, secondly the world of the unseen—of God and the human spirit and the spiritual forces that operate throughout the universe. To most people, when they stop to think, the latter world is quite as real and objective as the former.

Knowledge of the physical world is derived through the senses. We see the book in our hand, we feel it with our fingers, and, if it should fall to the floor, we could hear the resultant sound. So we "know," as we say, that it is there.

That is the way we become acquainted with other objects, with other persons than ourselves, with our physical surroundings in general. The telescope, the microscope, and the radio extend our sight and hearing by adding distance and magnitude. Through this means we learn of stars and microbes.

But knowledge of spiritual things comes to us in a dif-

ferent way. It is derived by direct contact of the human spirit with spiritual forces. For "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." That is from Job. And the Apostle Paul tells us that, although we can understand the things of man by the spirit of man, we are able to comprehend the things of God only by the Spirit of God.

Another distinction our friend from Utah made in his statement to the professor is that between first-hand knowledge and second-hand knowledge. And this distinction holds good in both the material and the spiritual world.

The person who studies a book in order to learn about flowers or animals is getting his knowledge second-hand. But if he studies the objects themselves, instead of books about them, he is getting his knowledge first-hand. So, too, with the man who is concerned with obtaining knowledge about spiritual things. Whoever prays and gets an answer to his prayer, may be said to know in a sense that he does not who merely reads about prayer. As a matter of fact, second-hand knowledge is really not knowledge at all; it is information. There is but one way to obtain knowledge, whether in the physical or the spiritual world, and that is by experience in the broad sense of this word.

Which leads to another distinction suggested in the conversation between the student and his professor.

The student said, you may remember, that his teacher usually led him to find out the truth for himself. That in reality is the true office of any teacher, not only of science, but of religion as well.

Second-hand knowledge, or information, may become first-hand knowledge, or experience, by a process we call verification. And this holds good in religion and in science alike.

Suppose some one tells you that water is composed of

oxygen and hydrogen. This is information, so far as you are concerned, although it may be knowledge on the part of your informant. But suppose now you go to the laboratory and perform the experiment on a drop of water for yourself, and find out that what you were told is true—in that event you have changed information into knowledge. Similarly, if we have the necessary equipment, we may test the truth of any statement made about the world of the senses.

What about verification in the religious and spiritual world? Statements about spiritual truth can as easily be put to the test as statements about physical truth—only in a different way. This must be done in the laboratory of life, for here the telescope, the microscope, the x-ray, the crucible, are of no use whatever. And the equipment necessary is a desire to know, sincerity, and faith in God and in spiritual forces.

Joseph Smith read the statement in James that God will give liberally to any one who asks in faith. That probably was knowledge on the part of the sacred writer. It was not on the part of Joseph Smith. He tested it out in the Grove. His prayer was answered. Then he knew. Information had thus become knowledge.

Jesus laid down the general principle of verification in religion, when He said: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." This is what Moroni meant, when he advised all those who wished to know the truth of the *Book of Mormon,* to ask God "with a sincere heart, with real intent, and faith in Christ," and they should know "by the power of the Holy Ghost." And "by the power of the Holy Ghost," he adds, "ye may know the truth of all things."

Now, one who is an authority in any department of the physical world is not therefore, necessarily, an authority also in the things of the spirit. Neither is one who is an expert in spiritual matters an expert, also, in science. Indeed, expertness in science is often a handicap to the acquisi-

tion of knowledge in the spiritual field, for the reason that the scientist too frequently attempts to transfer his method to the region of the spiritual. And the spiritual has a method of its own. Also, those who deal exclusively with physical phenomena are impatient of the intangibles in the other department of life.

Question and Problem

1. Tell about the two worlds we live in.
2. How does one become an authority in each of these? What problems would you take to an authority in the one or the other of these fields?

Eight

THE TRUE AND LIVING GOD

Time out of mind men have sought diligently to know about God—who He is, what He is like, what His attributes are, and to what extent, if any, He is interested in human affairs. And they have left no stone unturned to find an answer to these questions.

The great Gallilean tells us that "this is eternal life, to know thee the only true God, and Jesus Christ, whom thou hast sent." So, whoever is in search of life everlasting in the sense that the Master intended, must first come to learn of God.

But how is that done?

Of one thing we are certain—God is not to be discovered, but is revealed.

"No man by searching can find out God," says an old writer, "or know the Almighty unto perfection."

To go out hunting for God as we would for a microbe, the "missing link," or a new star—that is a mistake which has many a time been made in the history of the race, with the result that a great deal of confusion has been introduced into the inquiry. If mankind could but recognize the fact, once for all, that, if we are to know anything at all about Deity, He must reveal Himself, we should be saved much trouble and uncertainty.

One of the attempts that have led people off the track is the idea that we can reason ourselves, not only into a belief in God, but into some very definite notions concerning Him.

There is intelligence everywhere, we are told—in the lower animals, in plant life, and in the very elements, as well

as in man. And that is true, as any one may see for himself. The dog acts very much like a man under certain circumstances. The butterwort traps its food in the same designing way that a human being does in the woods. And how else would one go about it, to account for the fact that things hang together as they do in the universe?

But this universal intelligence is not God in the sense that the prophets all speak of Him. On the contrary, it is the Holy Spirit, "the light of Christ" shining in the sun, in the moon, in the stars, in the earth, and in man. It is the power by which these were made and by which we understand. It gives life to all things, and is the law by which they are governed. It proceeds from God. Certainly it is not God the Father, nor God the Son, in any sense of the word.

Hence two persons, in a conversation about the Supreme Being, may have entirely different things in mind. The one may be thinking of the revealed God, the other of this "discovered" Power. In the one case it would be a personal Being, but in the other a "divine immanence." All of which would be very confusing.

The truth is that God has many times and in various ways made himself known to mankind. And what sort of Deity is thus revealed?

First of all, God is a Person. He is a person in the same sense that any man or any woman is a person. If that were not the case, we could not love Him, and He could not love us. One can easily see this point by trying to imagine oneself loving something that is everywhere present, like the air, for instance. We might "like" such a power, or we might have certain other feelings toward it—but not love. Besides, love is reciprocal; it must be returned by the beloved, in order to be perfect. We cannot therefore say with strict truth that we "love" a rose.

Moreover, if God were not a Person, He could not be "our Father," as He is represented as being in the New Testament. All of us are His children, not in the sense that He created us, but in the sense that He begot us. That is, the spirits of all men were begotten by God. This it is that makes us the brothers of Jesus Christ. The difference between Jesus and us, in this respect, is that He is the Begotten of God in the flesh also.

And then, secondly, God is infinitely good. If you should draw a vertical line and write words representing good qualities on the one side, such as love, justice, mercy, righteousness, and on the other side words representing opposite qualities like hate, cruelty, injustice, unrighteousness, you might say of the first group, "God has these," and of the second group, "He does not have these." And then if, like Joseph Smith, you were to come upon any statement that ascribed to Him these undesirable qualities, you would have reason to suspect that some one had misunderstood, or misinterpreted, the facts in the case.

Such, in general, are the chief qualities of God, as revealed to us by Him throughout the ages—personality and perfection of character. And these qualities of Deity are made clear, not only in the revelations of Him to such prophets as the Brother of Jared, Moses and Abraham, the Nephite leaders of thought, and Joseph Smith, but also, and even more clearly, in the person and ministry of His Son, Jesus Christ, as manifested among the Jews in Palestine and among the ancient inhabitants of the American continent.

Perhaps the most illuminating thing ever said of the character of God, was revealed to the Prophet Joseph Smith as having been given to Moses: "Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

By the side of this passage should be set that very strik-

ing incident, also revealed to Joseph Smith as having been said to that great leader of ancient Israel, in which the Lord is represented as appearing to Enoch and conversing with him. As the "God of heaven" looked upon the "power of satan" upon the earth and the hold he had upon the hearts of the ante-diluvians, He wept, the narrative tells us.

"Why dost Thou weep?" the Prophet Enoch inquires. And the Lord answers, "Behold, these are thy brethren, and the workmanship of my hands. In the day I created them I gave them their agency, to choose for themselves. Also I gave them a commandment that they should love one another. But, behold, they are without affection, and hate their own flesh and blood. Wherefore, should not the heavens weep, seeing these shall suffer?"

It is this great love of God for His children here below, deeper and richer than is to be found in the best of earthly parents, that manifests itself in extreme solicitude for their welfare—sorrow and reproof, even punishment, when they go in the paths of error and sin; joy and gladness, when they forsake their wrong-doing and pursue the way of life and salvation.

Question and Problem

1. Show that God is a Person and that He has certain personal qualities.
2. In what ways may this knowledge affect your own life?

II

The Book of Mormon

AND righteousness will I send down out of heaven and truth will I send forth out of the earth, to bear testimony of mine only Begotten—His resurrection from the dead and the resurrection of all men.—The Lord to Enoch.

Nine

A NEW MESSAGE

On the Smith farm in Manchester is an apple tree with outspreading boughs, from which hang yellowing leaves that threaten to fall. It stands on the edge of a beautiful green, a little way from the rail fence that separates the field from the orchard and the house.

Underneath this tree a young man lies prone on the grass. The mass of blond wavy hair, the oval face now paler than should be the case in the fresh country air, the jacket unbuttoned all the way, the rough shirt open at the collar, the trowsers of coarse cloth held up by a pair of suspenders, the thick-soled shoes, the soft September sun meanwhile playing hide and seek on the face and body through the boughs—this should make a picture any artist would be glad to transfer to his canvas.

Presently the eyes open. They are blue. They stare out strangely in a line that slants upward a little. A pair of bare feet and ankles, exquisitely white, are directly in front of them. But they are not on the ground, these feet. Quickly the glance goes upward—up to an exquisitely white robe, up to the white bosom seen through an opening in the robe, up to the face of a personage, up to the bare head. The whole figure, encircled in brilliant light, stands in the air, contrary to the law of gravitation. The young man sits up. It is Joseph Smith, now in his eighteenth year. He is not in the least startled nor surprised.

"Joseph," says the Angel, in a voice that is pleasant to the ear, "why did you not tell your father, as I instructed you to do?"

"I was afraid he would not believe me," the youth answers.

"He will believe every word you say."

Then the Angel begins a long story. An hour and more he talks, the young man never taking his eyes off the face and lips. At the end of the monologue the heavenly messenger says, "Now I wish you to return to the field and tell your father everything I have told you. And then you are to go to the hill and view the Plates."

Thereupon he vanishes in the twinkling of an eye from sight and sound.

The youth rises to his feet. He is tall, well formed, and handsome. He looks over the fence into the field, where two men are working. Climbing the fence, he goes up to the older of the two workers. It is his father.

"Why, Joseph," says the father, in a kindly voice, "I thought you had gone to the house. You're back soon. Are you well now?"

The truth is that Joseph had been in the field working with the others, but had done so in such an abstracted way that his father had sent him to his mother to be doctored. He had gone toward the house, indeed, but had fallen on the opposite side of the fence under the apple tree from loss of strength.

The young man does not answer directly. He says, instead: "Father, let's sit down somewhere—I have something very important to tell you."

Father Smith looks around for some spot where the conversation will not be interrupted, and when he has found it, the two sit down on the ground.

"Father," Joseph begins, "I have had another vision. It lasted the whole night through, and I have had no sleep at all. That is why I was unable to work when I came here this morning. I am not actually sick.

"Last night after I went to bed, I was very much troubled. I just couldn't sleep. I was worried over something I had done that wasn't right, and I was afraid I had so offend-

ed God that He wouldn't make any further use of me, as He had promised to do in that other vision. So I prayed for a forgiveness of my sins and for further guidance.

"In the midst of my prayer, I saw that my room was getting light. At first I thought, Why it's daylight already. But when I thought again, I knew better, because I had just come to bed. The light continued to increase till it was a good deal brighter than mid-day, only different.

"Pretty soon I saw a personage at my bedside, dressed in a beautiful white robe. His head and hands and feet were bare, and he stood above the floor in a pillar of bright light.

"At first I was frightened—it was all so sudden and unexpected. But when he spoke and called me by name, all fear left me.

"He said he was an angel come from the presence of God. His name was Moroni. He had lived on the American continent fourteen hundred years ago, had been raised from the dead, and been given a message for me.

"He said there were some gold plates, with writing on them, buried in the earth in this neighborhood. You know that hill, father, about three miles from here—that long hill, high at one end and low at the other? Well, this gold book is buried there. Just think of it. And as the Angel described the place where it is buried, I could see the exact spot just as plainly as I can see Alvin over there now. I am to get this book, he said, and translate it by the power of God—not now, but after a while.

"These gold plates, the Angel told me, contain a history of his people. And who do you suppose they are? Why, the ancestors of the American Indians, who came here in the first place from Jerusalem, in Palestine. Only, that was about twenty-four hundred years ago, when they were a white people.

"And the Angel also told me about the purposes of the Lord in the last days, and quoted from the Bible. God will gather the Children of Israel into their own land; He will

reveal the priesthood by the hand of Elijah; and before long the fulness of the Gentiles will come in, and the gospel be preached to the remnants of the House of Jacob.

"Three times last night the Angel appeared to me—three different times. And he told me the same things each time; only, he added something each time, something new. He told me that satan would tempt me, on account of the circumstances of our family, to get the Plates for the purpose of becoming rich, but that I must have no other aim than to build up the Kingdom of God. Otherwise I could not get them at all.

"And the last time, he told me I was to tell you about the visions. I guess I ought to have done that right away, and when I did not he appeared to me again just now and instructed me to come here and tell you.

"I am now to go to the hill and see the sacred Plates and the other things buried with them."

When Joseph had finished this marvelous story, the two sat there for some time without a word. Then the older man said: "Joseph, the visions are of God. Go and do everything the Angel has told you to do."

Question and Problem

1. What thoughts and feelings in Joseph Smith led to the vision of Moroni?
2. What frame of mind most conduces in us all to higher thoughts and experiences?

Ten

HIDDEN SCRIPTURES

And so Joseph Smith, his weariness gone and his sleepless night forgotten, trudges alone over the dusty road to the hill, where lies the golden volume that is to mean so much to his generation and the generations that are to follow.

Thoughts race excitedly through his mind, and deep feelings well up in his heart.

Wasn't it wonderful that all these years a book with gold leaves, with writing on them, should have lain there in the hill for hundreds of years, and nobody the wiser? If its secret had once been guessed, every foot of the hill would long ago have been turned up by curious treasure hunters. But they would not have found anything, for those sacred

things were guarded by a heavenly keeper. And now only he, of all mankind, excepting his father, knew of their whereabouts.

The Plates must be worth a lot. They were of gold. They would fetch hundreds of dollars, if they were sold—maybe thousands. And then they had writing on them. That would make their value all the greater. The family could then pay off the mortgage on the farm, and finish the new house, as Alvin had wished, and father and mother would never have to work any more.

But that would not do at all. For the Plates were sacred on account of the writings on them. The Angel had told him that more than once in his visits last night. So he must not think of them as something to be turned into money. Anyway, Moroni had told him he could not get them at all if he had any other purpose in mind than to build up the Kingdom of God.

He was to translate the writing on the sacred Plates. That was what the Angel had said. He was to translate it by means of the urim and thummim. What was the urim and thummim like? Then he would print it in a book, and the book would be different from any other in the world. It would tell about the Indians—who they were, where they came from, and their history before they became Indians.

The road he is walking on is the one on which the mail is carried. He has entered it from a lane between it and the house. This mail road runs from Palmyra through Manchester to Canandaigua past the hill. There the hill is now, directly in front of him—the highest in this part of the country. And the end he is approaching rises abruptly from the level plain.

Up its incline on the west Joseph pushes his way through the trees and underbrush till he almost reaches the top. He has no trouble at all in locating the exact spot where the Angel said the Plates are buried. Here he finds a stone with a rounded surface, the edges of which are covered with earth.

Having removed the soil from around the edges, he inserts a lever under it, pries it up, removes it, and presto! he has uncovered a box.

He kneels down on the ground at the edge of the opening, and looks in. The box has been made by laying four flat stones on the flat surface of another stone, end to end, so as to make a box. All the joinings, it seems, have been cemented together to keep out any moisture. In the box, sure enough, are the sacred treasures the Angel told him of —the book of gold plates, with three rings running through one side; the urim and thummim, or interpreters, which are two stones set in silver rims; and a huge breastplate that must have been used by some ancient warrior in battle. And all these articles lie on a couple of stones in the bottom of the box.

Eyes aflame with wonder and desire, Joseph reaches his hands down into the box to take the Plates out. For it would seem that the thought uppermost in his mind at this moment is the money value of the golden book, notwithstanding the Angel has informed him that the time for obtaining it is "not yet fulfilled."

He receives a shock that makes him draw back his hands. But he does not attach any particular meaning to the sensation. So he tries again, with the same result. Only, this time the shock is more severe. A third time he reaches for the Record, when he is thrown backward to the ground. On rising and looking at the sacred volume, he exclaims, "Why can't I get this book?"

"Because," says a voice near him, which he recognizes as Moroni's—"because you have not kept the commandments of the Lord."

And there stands the Angel of the four preceding visits.

Joseph now recalls what Moroni told him about the

sacredness of the Plates and what his own thoughts have been, and instantly he is ashamed.

Moroni speaks again. He says: "The time has not yet arrived for you to receive the Plates, nor will it be till four years from now. Each year at this same time you are to come to the hill, view the Plates, and receive instructions concerning the future, for I shall meet you here each time. Look!"

And the youth saw a vision of the prince of darkness, with his train of associates.

"All this is shown," the Angel continues, "the good and the evil, the holy and the impure, the glory of God and the power of darkness, that you may know hereafter the two powers, and never be influenced or overcome by that wicked one. Whatever entices and leads to good and to do good, is of God; and whatever does not, is of that wicked one. His ways are to destruction, but the way of holiness is peace and rest. When it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow. But if you keep the commandments of God, you shall be preserved to bring these things forth. . . . . Your name shall be known among the nations; for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage. With the one it shall be had in honor, and with the other in reproach; yet with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of the fulness of the gospel."

After that Joseph, humbled and contrite but full of joy unspeakable, goes back to his home and to his duties on the farm.

Question and Problem

1. Out of what circumstances in Joseph's life did this temptation arise?

2. What conditions in your life subject you to temptation?

Eleven

VOICES FROM THE DUST

It is the "dead vast and middle of the night"—September twenty-first, eighteen hundred twenty-seven. Mother Smith is sitting up alone in the kitchen.

It is a red-letter day, not merely in the life of the Smith family, but also in the existence of that ancient Book that has waited fourteen hundred years in Cumorah. For tomorrow, Joseph is to receive the Nephite Record from the hands of the Angel Moroni.

Not only the Smith family, especially Joseph, has looked forward to this time with fond anticipation, but a few of their close friends as well. Among these are Joseph Knight and Josiah Stoal, who have come to the Smith home in order to be present on this great occasion. Indeed, if the truth were fully known, there is a vague expectancy in the very

atmosphere of Manchester. For secrets will out. The wagon in which Mr. Knight and Mr. Stoal have come and which belongs to Mr. Knight, stands out there in the yard, and the horse is in the barn resting after a good feed of oats.

Many things have happened to our friends, the Smiths, since we met them seven and a half years ago in that scene round the hearthstone.

Some changes have taken place in the family. It still numbers eleven, but Alvin has gone, and Lucy has joined the circle. The earthly fortunes of the Smiths have not improved, for they are about to lose the farm through the greed and misrepresentation of two men who are determined to get the place. Neither has their standing with their neighbors gained in any way, on account of the visions of the boy Joseph.

Joseph is now twenty-two—and married. With his wife, who was Emma Hale, of Harmony, Pennsylvania, he is living at his father's home for a little while. He met Miss Hale while he was working for Mr. Stoal in an old Spanish mine in the neighborhood of Harmony and boarding with the Hales.

These have been busy years for him. Most of the time he has worked on the farm with his father and brothers. But part of the time he has worked for others—for Josiah Stoal, as already stated, for Joseph Knight in the township of Colesville, and for others as he could get employment and as he could be spared by his father.

Meantime, he has visited Cumorah as directed by Moroni—once every year on the twenty-second of September. With every contact with his heavenly tutor he has been strengthened for the task that lies before him, and now that the fourth year has rolled by since he first looked into that stone box on the hill, he is expecting now to have the golden

volume in his possession long enough to translate it into English.

Mrs. Smith, it seems, is not the only one that is up late on this particular night. For presently her son Joseph makes his unexpected appearance in the room where she is. He is dressed for a journey.

"Mother," he asks, "have you a chest with a lock and key?"

Why no, Joseph, I haven't," she answers, taking alarm; "but I'll have one made for you right away. Will that prevent you from—"

"Don't worry, mother," he breaks in, when he sees the look on her face, "I can manage very well for the present. We can have one made later."

And he goes out.

She hears him take out the Knight horse and hitch it to the wagon. Presently Emma comes into the room. She also is dressed for a journey. In a moment she goes out at the door, joins her husband in the yard, and the two drive from the house toward the road leading to Cumorah.

In the morning everything is astir at the Smiths. Breakfast is ready to serve. Mr. Smith wants to know where Joseph is, and Mr. Knight wants to know where his horse and wagon are.

Mother Smith, with her usual tact, satisfies every one, and the meal goes on. But she herself is worried, as she always is when Joseph is out of her sight. Something may have happened to her boy.

After a while Joseph and Emma return. Mother Smith leaves the room in order not to show her feelings. Joseph follows her.

"Don't be uneasy, mother," he says, "everything is all right. See here, I have got a key."

And he takes out of his pocket a curious object that looks like a pair of huge spectacles. It is the interpreters. This is what he is to understand the language on the Plates with, as well as to receive many revelations for his guidance and the instruction of others.

But what has he done with the Book? Has he got it at last? He has. And it is now hidden in the hollow trunk of an old birch lying back there in the woods. Some time later it is to be fetched home.

Joseph does not immediately set to work on the continuous translation of the ancient Record, for which there are two very good reasons.

For one thing, he can get no peace at Manchester, now that it is known he has the Plates. Curious eyes, straining ears, and itching fingers appear everywhere. On occasions he is actually assaulted. And so the Plates have to be removed from one hiding place to another.

And, for another thing, some one must be procured to act as scribe for the translator. For the young seer will have his hands full reading the strange language on the Record. It is a puzzling thing to know who that scribe shall be.

The first difficulty is overcome by moving from Manchester to Harmony, the home of the Hales. One of the Hale boys comes for the Prophet and his wife, and Martin Harris lends Joseph fifty dollars for the purpose.

The second difficulty is disposed of by accepting the offer of Martin Harris to do the writing for Joseph. In a little while Martin goes to Harmony, and the translation begins in real earnest. But when one hundred sixteen pages of foolscap are ready, Harris asks for and finally obtains permission to show the manuscript to some of his relatives, and somehow lets it get out of his hands, never to be found again. And so Joseph has to look around for another scribe —who comes along in the person of a young school teacher

in Manchester, named Oliver Cowdery. He has investigated the report of Joseph Smith's visions, has received a testimony of their genuineness, and volunteers to write for the Prophet.

Most of the translation is done in Harmony, but some of it at the Whitmer home, in Fayette, New York. A small part of the writing was done by others than Oliver Cowdery. While Joseph had the Plates in his possession for more than two and a half years, the actual translation was made in less than six months.

In the year eighteen hundred thirty the ancient Record made its appearance in English dress under the title, the *Book of Mormon*. It was printed in Palmyra. Each copy cost sixty cents, and there were five thousand copies. The money to pay for them was advanced by Martin Harris.

Since then the *Book of Mormon* has been translated into seventeen languages and published in fourteen. Millions of copies have been distributed in the last hundred years, and millions more will be distributed in the future.

Question and Problem

1. Why should Joseph Smith have been given the responsibility of protecting the Plates from harm?
2. Where does God's responsibility end and ours begin, when we have a spiritual task to perform?

Twelve

THE ROMANCE OF ANCIENT AMERICA

In ancient Jerusalem there lived a man named Lehi. He had a family of boys. Also in the same town and at the same time there was a man named Ishmael, who had a family of girls. These two families intermarried, and then went on a most extraordinary journey for those days. That was about twenty-four centuries ago.

Under divine guidance—for Lehi was one of the minor prophets in Jerusalem—this group traversed a great wilderness to the sea; crossed the treacherous waters of that sea in a vessel of their own make; and, after hardships it would be impossible to describe, landed in the country we now call America—a vast area of giant forests, great lakes, white-topped mountains, illimitable plains, and wide, sinuous rivers.

As time went on in the new home, Lehi grew old and

died. Then trouble arose. Laman, the oldest son, thought he should be the head of the group. But the real leadership fell into the more capable hands of Nephi, the youngest son, where it had been during the declining years of the father. Then the colony divided. Some followed Laman, and some Nephi. Pretty soon Laman sought to kill his brother, who took his people farther into the wilds. The bitterness between the two groups was passed on through both for a thousand years.

Now it happened that the Lehites, when they left Jerusalem, had taken with them some brass plates, on which were written, in reformed Egyptian, practically what we now have in our English Bible down to the time of Jeremiah, the prophet. This metallic volume was retained of course by Nephi, who followed in the prophetic footsteps of his father.

In consequence the Nephites, as the one group was called, continued the civilization which they had brought with them from Palestine. They cultivated the art of reading and writing and had a system of popular education. They mined and smelted ore. They built lumber and cement houses. They coined silver and gold into money, which they used in their commercial transactions. They had a political government, a rule of the people through judges. They erected temples and houses of worship, and had an organized church.

The Lamanites, as the other group was called, lived the life of the uncivilized. They had no records, for they were unable to read or write, and they had no literature. They built no houses, cultivated no fields or gardens, practiced the most superstitious rites in the place of revealed religion, ate raw meat, the fruit of the chase, painted their naked bodies, and were in general like the roving tribes which Columbus found here.

The Nephites, following their Hebrew traditions, kept a detailed account of their doings and thought, especially of

the religious side of their life. For temporary purposes, they wrote, it would seem, on perishable materials, but what they intended to be permanent they set down on metallic plates. The national life of the Nephites continued from six hundred years before Christ to about the beginning of the fifth century after Christ.

The high water mark in their civilization and culture was the visitation of Jesus to them after His resurrection in Jerusalem. Unlike the Jews, the Nephites looked forward from the beginning to the birth of Christ, and when that event occurred they altered their calendar and began a new Era.

Toward the commencement of the fifth century after Christ a Nephite soldier and prophet, named Mormon, made an abridgement of the entire history of his people, laying stress on the religious element therein. Having finished his literary task, he felt impressed to include with his book another account exactly as he found it. This narrative paralleled the first three hundred years of his own abridgement. These two records he handed over to his son, Moroni, with instructions to make such additions as he might see necessary, and then to bury them securely in the earth.

One addition that Moroni made was to include a set of twenty-four plates, on which was written the history of a nation that had occupied the American continent before the Lehites came here. But before he hid away the completed history of the two peoples who had inhabited the Americas, he translated and abridged those twenty-four plates. This abridgement he called the Book of Ether, after one of the prophets mentioned in them. It is the story of the rise and fall of a great people, who occupied America for about fourteen centuries.

Here, in brief, is that story:

Jared and his brother, with their families and a few friends, leave the Tower of Babel at the confusion of tongues, and are divinely guided to the land now called America.

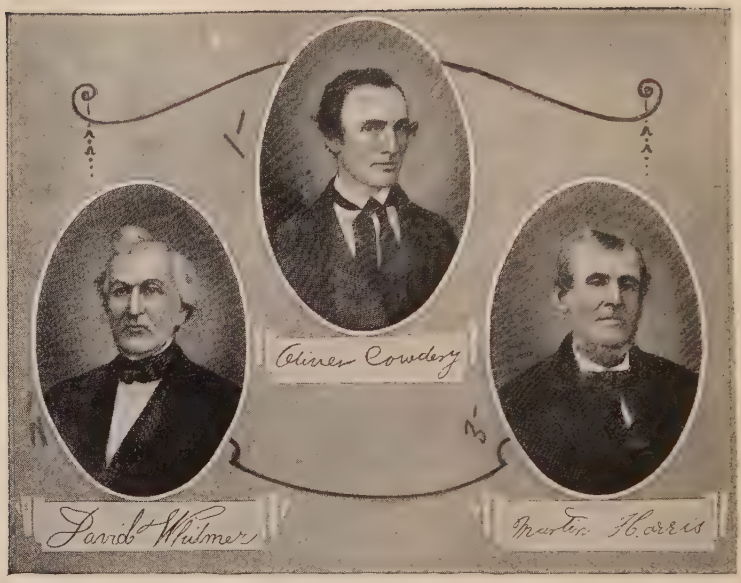
Here they grow into a mighty nation. They establish a kingdom, with the usual variety of rulers—some good, some bad, some indifferent, but mostly bad. They practice agriculture and mining; they engage in commerce on a primitive scale; they have many prophets and wise men, who warn them against political and social sins and endeavor to lead them along the better way. In the end, however, their kingdom comes down with a resounding crash, leaving only one man to tell the tale.

The book of gold plates that Joseph Smith received from the Angel Moroni was about eight inches long, seven inches wide, and six inches in thickness. These plates were held together by three rings running through one of the long edges. Each sheet, or leaf, was about the thickness of common tin, and had beautiful engravings on it. Part of the book, the twenty-four plates, was sealed, and so Joseph did not read or translate any of it. The unabridged plates that Mormon included with his book, the Prophet used as the beginning of our present *Book of Mormon,* in place of the manuscript that Martin Harris lost.

The language on the plates which Joseph Smith translated was what the Nephites called "reformed Egyptian." Like Hebrew, it runs backward as compared with our English. That is, you begin where we end and end where we begin. Also on each page you read from right to left, instead of from left to right. It was translated "by the power of God" by means of the interpreters, or the urim and thummim.

Question and Problem

1. What is it that makes nations decline and fall?
2. What is it that mkes individuals go down to ruin?



THIRTEEN

SPIRITUAL HEIGHTS

While Joseph Smith and Oliver Cowdery were translating the Nephite Record at the Whitmer home in Fayette and setting down in English the contents of that very strange volume, an incident occurred which throws a spotlight upon that interesting literary and spiritual work.

One morning Oliver was waiting, pen in hand, for the words to come from the other side of the curtain, which separated him from the young seer. But no words came. After what appeared to the scribe as a very long time, Joseph came from behind the curtain and said, "Oliver, something is wrong. All is dark. I can't see a thing."

The explanation lay in the fact that a short time before

this Joseph had been upset by something Emma had said or done, which had put his mind in a condition unfavorable for his highly spiritual work.

Going down from the attic where he and Oliver worked, he passed out of the house and into the garden. Here he remained for almost an hour praying. Returning to the house, he went up to his wife and asked her to forgive him. Then he went upstairs and resumed his work of translation. Everything now went on as usual.

David Whitmer, who tells the incident, adds that Joseph, in order to translate the ancient language, had not only to be humble and prayerful, but also pure of mind and heart.

Joseph Smith was a born seer. He was what to-day would be termed a "psychic." That is to say, he was highly spiritual. In the minds of those who knew him well—President Brigham Young, for instance—his seership seems to have been the outstanding thing in him. Now a seer is one who *sees*. And Joseph Smith saw what ordinary men could not. To be sure, he was not what we know to-day as "pious," or overly religious. Religion with him never went to seed. He was, however, a seer. There can be no doubt about that.

But Joseph Smith was human as well. "A prophet," he said once, "is not always a prophet." He had a large body, full of animal vitality, which demanded action. And so he liked all sorts of athletic sports, and frequently participated in jumping and wrestling. Also he was, as he says himself, of a cheery disposition. He loved to be with people—to work with them, to play with them, to talk with them. This is one of the secrets of his great leadership, even as a youth.

Now between these two sides of the Prophet's nature there was sometimes a conflict—as there often is in the lives of almost every one who tries to live the higher life. We see this warfare in him on several occasions—on the way to the hill that first time, on the occasions when Martin Harris

importuned him to show the manuscript to others, on the occasion mentioned by David Whitmer. Once, before he received the Plates, he told his father and mother that he "had taken the severest chastisement from the angel of the Lord that he had ever received in his life."

That Joseph ultimately was given the Plates of the *Book of Mormon* and that he was able to translate the language on them by means of the interpreters, is evidence that he won out in the contest. But it was a struggle all the time to attain the necessary humility and purity, and these qualities came only through prayer and faith, and a stiff will.

Furthermore, the act of translation itself involved mental effort and concentration on the part of the Prophet. We learn this indirectly through a couple of revelations given at the time the work was going on at Harmony.

As Oliver Cowdery wrote day after day the words that came from his fellow worker on the other side of the curtain, it was only natural that he should himself desire the gift of seership. More and more, as the literary task went on, did this wish grow upon him. And so Oliver requested the Prophet to ask the Lord concerning the matter. The answer was, that Oliver should ask the Lord for himself and that he should receive according to his faith.

It appears that Oliver did so, with the result that the urim and thummim was placed in his hands for an attempt to translate. He failed in the effort, however, and presently he was told the reason in another revelation. (Section 9 of the *Doctrine and Covenants.*)

"Behold, you have not understood. You have supposed that I would give it unto you, when you took no thought, save it was to ask me. But, behold, I say unto you that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore you shall feel that it is right. If

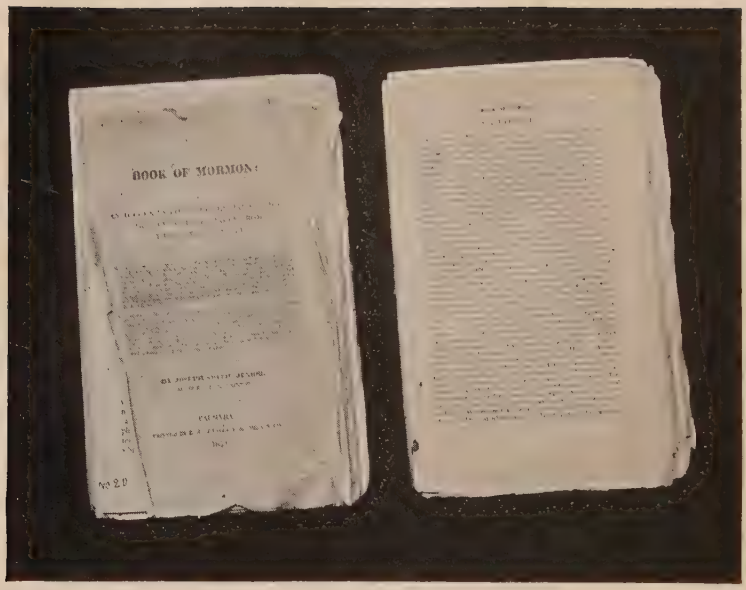
it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong. You cannot write that which is sacred, save it be given you from me. Now if you had known this, you could have translated."

The power to translate the characters on the Nephite Record was a gift from God. Mere possession of the Plates meant nothing. Mere possession of the interpreters, or urim and thummim, meant nothing. It was the "gift" that counted.

But the gift was not all. There was something else. Oliver, for a time, had the gift. Yet he could not translate. He had supposed that the Lord would do it all, and he nothing. But God requires effort. Nothing given, nothing have —that is as true spiritually as it is physically and mentally. "You must study it out in your mind." That is what Joseph had to do. To translate meant to exert the will, the intellect, the whole soul. Herein lay in large part the educative value of the ancient Record to Joseph Smith.

Question and Problem

1. Why was it necessary for Joseph to put forth an effort of the mind and heart to translate the *Book of Mormon?*
2. What effort does it require of us in order to obtain any spiritual blessing?



Fourteen

THE AMERICAN TESTAMENT

Travelers in strange countries, when they wish to obtain a clear view of a large area, usually ascend the highest point they can find.

Just that highest point is furnished for us by the *Book of Mormon*. For somehow it has the mystic power to lift us out of ourselves, so that we get a clearer and better view of God and His relations to mankind than we could obtain otherwise.

When Joseph Smith first looked upon the contents of that stone box in Cumorah, he was not yet eighteen. When the *Book of Mormon* was printed, he was in his twenty-fifth year.

During these six and a half years he had changed from a boy of unsteady purpose to a man of the most dependable nature, from a youth with a limited outlook upon life to a man of wide vision and enlarged views, with a knowledge of the spiritual world such as no other man of his generation could lay claim to. And this change had been brought about by circumstances growing out of the *Book of Mormon*.

As we look back now on the situation, we can see what lay ahead of the young prophet and seer in eighteen hundred twenty-three.

He was to have under his eye and hand for two and a half years some gold plates of inestimable value. These he must not think of in connection with their commercial worth. No one but himself must even see them, without permission of the Angel. That would require a developed sense of personal responsibility in him.

And then he was to translate the language on the plates "by the power of God." This would demand that he keep himself constantly in a frame of mind which would lend itself to spiritual work of an unusual kind.

Moreover, he was to find some one to work with him, some means by which the two were to live while the work was being done, and later, when the task was over, to raise money with which to publish the book. That would call for the ability to inspire and build up in men a confidence in his mission.

Finally he was in the meantime to acquire somehow enough specific and accurate knowledge of spiritual matters to enable him to lay a sure foundation for the structure that was to be reared in the New Dispensation.

Yet all this was done.

First, there was the element of divine guidance. The Angel Moroni was constantly at his elbow to instruct, to restrain, to reprimand, even to punish when necessary.

Second, there was the element of time. Four years elapsed between the day he first saw the Plates and the day

he received them. Then there was a period of two and a half years from the time he received them till he gave them back to the Angel.

Thirdly, there was the element of saturation. Day after day, month after month, Joseph wrestled to get his mind around the doctrines of the Nephite Scriptures, and we have already seen what strenuous work that was.

That is what the *Book of Mormon* did for Joseph Smith. But it has done, and is doing, for hundreds of thousands of others two things which it is hard to over-estimate.

One of these is to give us a clearer idea of Jesus Christ —His personality and His concern for mankind. The preface to the *Book of Mormon,* which was written by Moroni, says that one of the purposes in revealing the Nephite Record in our times was to convince Jew and Gentile that Jesus is the Christ, the eternal God, *manifesting Himself unto all nations."* This probably is the main purpose of the Record.

And indeed this is done in the *Book of Mormon* with greater clarity than in any other work, not excluding the *Gospels.* Not only after His coming in the flesh, but before that event, Christ was the central fact in the religion of the Nephites. Lehi, Nephi, Jacob, Enos, Benjamin, Abinadi, the two Mosiahs, the two Almas, Helaman, not to mention the mighty Brother of Jared—all these prophets knew Christ, it is safe to say, better than did His apostles in Palestine.

Later, when our Savior in His immortalized body appeared among them, the Nephites exhibited greater faith than the Jews had done. That is why His character appears here to better advantage, if we may say so, than among the unbelieving Jews.

The second thing the Nephite Record has done for us is to show with unquestioned clearness the universal concern of God for His children.

America has been occupied at least as long as the Old

World. There were, first, the Jaredites. They were here from about two thousand years to about six hundred years before Christ. Then, secondly, there were the Lehites, who came here about the time the others went off the stage, and continued as a nation for a full thousand years.

During these twenty-four centuries many nations occupied the eastern hemisphere either contemporaneously or successively—the Egyptians, the Babylonians, the Greeks and Romans, the Hebrews, not to speak of the myriads of India and China.

These peoples did not suspect the existence of the Jaredites or the Nephites. Indeed, they were ignorant of the existence of any lands other than their own. And even if they had known of the peoples of the Western World, they would have looked upon them more as prey than as objects of salvation.

But God knew. And the *Book of Mormon* shows us that he cared. The men and women on this continent were as dear to Him as the men and women in the land of Palestine, and He was as much concerned for their well-being. And He raised up among them prophets and wise men to teach them the way of life.

But the Nephite Record does more than to bring to light the care of God for a people other than the Chosen in Palestine. It gives us a view of His universal concern such as we get nowhere else. Says one of the Western prophets: "The Lord doth grant unto all nations, of their own nation and tongue, to teach His word in wisdom all that He seeth fit that they should have. Therefore, we see that He doth counsel in wisdom, accordng to that which is just and true."

In the light of a passage like that we can understand the lives of Confucius, Buddha, and other teachers in the so-called pagan countries. And when we remember that the *Book of Mormon* was published in the day of narrow sectarianism, this notion of God's universal care for His chil-

dren comes like a ray of sunshine in a dark, ill-smelling room.

The *Book of Mormon,* however, does even more than that for us. It gives us God's point of view on human conduct.

Some writings are for a day, but others are for all time. That is, some books touch only the surface in the life of man, and some books go down deep into our fundamental nature. The *Book of Mormon* is in the latter class. It throws light on life in old ages. Alma, one of the Nephite prophets, says, for instance, that out of "small things" oftentimes come "great things," and shows what a difference in the history of the Lamanites and that of the Nephites has been made by the fact that the Nephites had the Brass Plates.

Question and Problem

1. What part did the work of translation play in the education of Joseph Smith?
2. What difference does it make in your life and thoughts that God cares for *all* men, instead of merely for the "chosen"?

Fifteen

FOLLOWING THE LIGHT

It is now eighteen hundred forty-eight. We are in the "Tabernacle" in Kanesville, on the east bank of the Missouri river, in the Indian territory known to-day as the State of Iowa.

The "Tabernacle" is made of rough logs, a great many of them, and it has a "dirt" floor, with brush and more "dirt" for a roof. But it serves the purpose of the migrating Saints, who are on their way from Nauvoo, Illinois, to what they came to call affectionately the "Valleys of the Mountains."

On the rude platform are some hardy frontiersmen, in whose faces you can easily read strong character, vigor of mind and will, and also a sense of humor. And they in

turn look into the faces of men and women of the same mettle as their own.

It is October. The autumn chill in the air already sounds a warning of deep snows, of heavy winds, and of zero weather to come. Eighteen hundred "Mormons" are in Great Salt Lake Valley, hundreds more are on the westward trail, and several thousand others are housed in the log cabins and the "dugouts" in Kanesville, Mount Pisgah, and Garden Grove—temporary settlements on the way.

A man rises to speak. He is in his early forties, has an intelligent, beardless face, and the air of one who is ill of some lingering disease. A deep hush falls on the congregation, for most of them know who he is.

"My name is Cowdery—Oliver Cowdery," he begins. "In the early history of this Church I stood identified with her, and one in her councils. Not because I was better than others was I called, but to fulfill the purposes of God.

"I wrote with my own pen the entire *Book of Mormon*, except a few pages, as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by means of the urim and thummim.

"I beheld with my eyes, and handled with my hands, the gold plates from which it was transcribed. I also saw with my eyes, and handled with my hands, the holy interpreters.

"That book is true. Sidney Rigdon did not write it. Solomon Spaulding did not write it. I wrote it myself, as it fell from the lips of the Prophet."

He might have read to the congregation the testimony he signed with David Whitmer and Martin Harris, which is printed on the fly leaf of the *Book of Mormon*. For it declares most solemnly that these three men were shown the Plates by an Angel, that they heard the voice of God declaring that the record had been translated by His power, and

that therefore they knew "for a surety" its truth. But every one in that audience has read this statement for himself.

Also he might have given them a chapter from his own life, which perhaps very few of them knew. For in the midst of difficulties, within and without, he had allowed an estrangement to grow up between him and the Prophet, which took him out of the Church. Then he had gone to Michigan, where he practiced law and held the office of public prosecutor.

One day a man had come into his office, with a *Book of Mormon* in his hand. "Mr. Cowdery," this man had said, "do you believe this book to be true?"

And very promptly Mr. Cowdery had answered, "No, I do not."

"What!" the man had exclaimed with undisguised pleasure. "Yet I find your name signed here with two others to the effect that you *do* believe it. I do not understand."

"Let me explain," Oliver had said. "I do not *believe* it to be true—I *know* it to be true. Belief has been swallowed up in knowledge."

But let us hear what more he has to say.

"For a number of years," he goes on, "I have been separated from you. I now desire to come back. I wish to come humbly and be one in your midst. I seek no station. I wish only to be identified with you. I am out of the Church. I am not a member of the Church, but I wish to become a member of it. I know the door."

Not long after this he was baptized into the Church. He wished to go to Utah with the Saints, but he died at Richmond, Missouri, before he could realize that wish.

On his death-bed he gave his last testimony to the divine origin of the *Book of Mormon.* He asked to be lifted to a sitting posture, that he might speak, and when that was done he said:

"Live according to the teachings of the *Book of Mor-*

mon. If you will do that, we shall meet in heaven. Now lay me down for my last sleep. I am going to my Savior."

And he died with a smile on his face.

Oliver Cowdery was one of the twelve witnesses to the divine origin of the *Book of Mormon.* More than any other man, excepting Joseph Smith, he was in a position to know whether the claims of the "Mormon" people concerning the Nephite record are true, whether the priesthood was restored, and whether the Church was established in this dispensation by the "voice of God."

Oliver Cowdery was a man of good intelligence. He had had a fair education for his time. Although he was religious by nature, he was not at all credulous. Moreover, he had been cautious in his investigation of Joseph Smith's claims. He had talked with the Prophet's family, with whom he had stayed while teaching school in the neighborhood. But he had not made up his mind till after he had also talked with Joseph.

Then he had become a co-worker with the young seer. He became his scribe. He lived with him for months. The two ate and worked together. This daily contact had given Oliver an opportunity to test out his friend's character to the utmost—his honesty, his truthfulness, his general uprightness, his integrity. And he had continued the partnership.

After that he had participated in some visions with the Prophet. He had seen John the Baptist. He had been ordained an apostle under the hands of Peter, James, and John. He had heard the "voice of God" in an upper room in Father Whitmer's home. He had seen the Angel Moroni, had heard his voice and the voice of the Lord, and had handled the Plates and the interpreters. And, finally, he had beheld the Savior Himself in vision, and also Moses, Elias, and Elijah.

If Oliver Cowdery did not know that the *Book of Mor-*

mon and the Church are of divine origin, then it is utterly impossible for any human being to know it. He could not have been deceived, and his return to his people under the circumstances is the best kind of evidence that he did not lie.

What is here said of Oliver Cowdery may be said with equal truth of both David Whitmer and Martin Harris, the other two witnesses to the divine origin of the *Book of Mormon*. Only, in their case their testimony is not the result of so many divine manifestations, as in the case of Oliver Cowdery. But a single experience may give us a perfect knowledge that something is true.

Question and Problem

1. What is it in Oliver Cowdery's life that impresses us with the conviction that he *knew?*
2. What spiritual experiences can we have today, and how can we know them?

III

The Church

NO power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; by kindness and pure knowledge, which shall enlarge the soul without hypocrisy and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy, that he may know that thy faithfulness is stronger than the cords of death.—Joseph Smith the Prophet.

Sixteen

THE DAWN OF A NEW DAY

While Joseph was translating the *Book of Mormon* and Oliver was writing for him, they came one day upon a passage in the Record about "baptism for the remission of sins."

After talking, and perhaps disputing, about it and expressing a desire to be baptized themselves, they decided to pray over the matter. So they went out into the woods not far from where they lived together, for the purpose of inquiring of the Lord on the point. Choosing a favorable spot, they knelt down and began to pray.

They had not been engaged thus very long when a glorious personage appeared before them. He called them "fellow servants." That put Oliver at his ease at once, for this was the first experience of the sort he had ever had. This personage said his name was John, John the Baptist of the New Testament. He had baptized Christ and later had been

beheaded by King Herod, and it may well be that he was among those spoken of by Matthew as rising from the dead when "the graves were opened, and many bodies of the Saints which slept arose."

Laying his hands on the heads of the young men, he said, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Other things, too, the heavenly messenger told them on this occasion.

This Aaronic priesthood, which he had just conferred upon them, did not give them the authority to lay on hands for the gift of the Holy Ghost. That power would be given them later, when they should receive the higher, or Melchizedek, priesthood. He then requested them to baptize each other and afterward to ordain each other to the Aaronic priesthood.

Seeking out a suitable place for the ordinance, the two went into the water. Joseph baptized Oliver first, and then Oliver baptized Joseph. This having been done, they proceeded to ordain each other, as they had been instructed.

On coming out of the water, the Prophet tells us in his account of this event, the Holy Ghost fell upon them, and they prophesied of "things that would shortly come to pass."

This heavenly manifestation made a tremendous impression on young Cowdery, as it must also have done on his companion. But only Oliver has left a description of his feelings on the occasion. To have seen an angel, to have listened to his voice, to have been told that he was a "fellow servant" of a heavenly being, to have been given authority direct from God to act in His name, and to have experienced the thrill of the hand of a resurrected man on his head—

all this was overwhelming, and filled his soul with joy indescribable, never-to-be-forgotten.

Within six weeks from this time, in answer to many prayers on the subject, the ancient apostles, Peter, James, and John, who also had lived in the New Testament times, appeared to the same young men, and ordained them to the Melchizedek priesthood and set them apart as apostles. This event took place on the banks of the Susquehanna river, between Harmony, Pennsylvania, and Colesville, New York.

And so, after these two ordinances, Joseph Smith and Oliver Cowdery held the highest authority from God that it is possible or necessary for any man to hold on earth. Also any one holding any priesthood in the Church to-day, if he cares to do so, may trace his ordination back to Peter, James, and John, in the higher priesthood, and, in the lesser, to John the Baptist. The apostles, it must be remembered, were ordained by Christ himself, and John by an angel.

Just what is the purpose of priesthood? And why did Joseph Smith receive the priesthood in eighteen hundred twenty-nine instead of eighteen hundred twenty?

There are some things that can be done without priesthood, other things require divine authority before they can be performed.

One does not need priesthood in order to pray and have his prayers answered. That is purely a personal relation between a man and his God. Nor does one have to have priesthood in order to live a life of individual righteousness. That is clear when we think of the millions of good people who have built up a communion with God. As a matter of fact, one may enjoy the Holy Spirit without holding any degree of priesthood; for that Spirit, Jesus tells us, "giveth light to every man that cometh into the world." And every man and woman and child baptized into the Church is entitled to the Holy Ghost, which is bestowed through the laying on

of hands. Indeed, one may have visions of divine beings without holding the priesthood—which is evident from the experiences of Joseph and Oliver. And men have been known to prophesy, who were not even connected with the Church of Christ.

Priesthood "functions," as we say, in connection with organization. That is the secret of the whole matter. In other words, it is an institutional order. And that is why, it would appear, the Prophet Joseph was given the priesthood on this particular occasion, instead of on the occasion of the First Vision. The time had come for an ordinance to be performed and an organization to be effected.

Now an ordinance is an act. It is, besides, a sign of agreement between at least two persons. This is true, for instance, in baptism, in confirmation, and in the sacrament of the Lord's Supper. It is true even in merely human affairs, like taking an oath of office or becoming a citizen of a nation.

But in performing an act which involves others, as in an organization, one must have authority to do so. And obviously one must obtain such authority from those who have it, if the act is to be valid, not from those who do not have it. Thus, if it be a human institution, human authority will suffice; but if it be a divine institution, like the Church of Christ, then only divine authority will avail.

Inasmuch as none of the Christian churches of the day, Catholic or Protestant, had any authority from God to officiate in the ordinances of the gospel, it followed that, if men were to perform any ordinances at all that would receive divine recognition, there must be a new commission of it from Him. And this new commission was given to Joseph Smith and Oliver Cowdery by John the Baptist and by Peter, James, and John, on the occasions mentioned.

Question and Problem

1. Why is priesthood necessary? And where?
2. In your own life what contacts do you make with the priesthood?

Seventeen

THE SEED OF THE LIVE-OAK

A hundred years ago there stood in Fayette an unpretentious log house. Fayette, as the map will tell you, is about twenty-five miles from Palmyra, the place where the Smiths lived at one time and where the *Book of Mormon* was first printed.

It was a story and a half in height, this log house, and resembled, inside and out, a thousand other log houses in the western New York of those days. But, while all the other structures of the kind in that part of the country long ago slipped out of the memories of men, this particular one is affectionately remembered by hundreds of thousands of Latter-day Saints in all parts of the world.

In eighteen hundred thirty the Whitmers lived there—Father Whitmer, Mary Whitmer, his wife, and five sons

and one daughter, the youngest being fifteen. The Whitmers and the Smiths came to be fast friends, and their lives intermingled in a strange way in the religious movement that was now beginning.

David Whitmer, the fourth son, when he was in Palmyra one time on business, had met Oliver Cowdery, a young school teacher in the neighborhood. This was when he was twenty-three and before Oliver knew Joseph Smith. And the two had talked of the rumor that one of the Smith boys had found some gold plates in a hill near by. They were connected, the rumor said, with visions and angels. Oliver told David that he intended to investigate, and when he did so he would let his friend know the results.

When young Whitmer returned home with this gossip about gold plates and revelations, the family were interested, for they were devout Presbyterians. Later Oliver wrote to David from Harmony, where he had gone to see Joseph, that he was satisfied of the truth of young Smith's claims to having the Plates and that he had accepted them as a true history of ancient Americans.

Toward the first of June, eighteen hundred twenty-nine, the Whitmers invited Joseph and his scribe to their home to complete the translation. The invitation was accepted. There was to be no charge for board and lodging, and one of the boys was to help Oliver in the writing.

David went to Harmony with a two horse wagon and brought the young men to Fayette. Emma came later. And there the translation was finished. It was in the neighborhood of the Whitmer home also that the three and the eight witnesses received their testimony to the truth of the *Book of Mormon.*

To keep house for a family of eleven would naturally tax the strength and patience of Mrs. Whitmer. Indeed, she felt it so, and sometimes complained to herself. But her

mind was set at rest in the matter one day, according to her story to members of the family.

Entering the barn one morning to do the milking, she was approached by the Angel. He called to mind her increased burdens because of the presence of Joseph and Oliver, and assured her that she was aiding in a great cause—the coming forth of God's work in the last dispensation. Thereupon, he showed her the Plates, turning over the leaves one by one so that she saw the engravings on them. After that her tasks did not seem to bear down so heavily on her.

Time passed, and the sixth of April, eighteen hundred thirty, made its appearance. It was a Tuesday—eighteen hundred thirty years, a revelation says, "since the coming of our Lord and Savior, Jesus Christ in the flesh."

You may recall that Joseph Smith was promised in the First Vision that the Church should be restored through him. Also you may remember that John the Baptist told him and Oliver that the higher priesthood should be given them later and that they would be the first and the second elder respectively in the Church.

Well, as time went on, they had prayed about this matter a good deal. Once they had done so in their room in the Whitmer home, and were told by "the voice of God" how to proceed with an organization of the Church. Subsequently Joseph was informed that this event should take place April sixth.

By this time at least nine persons had been baptized. Of these, six were chosen to constitute the membership of the proposed organization. This was the number required by the laws of the state.

Their names, in the order of age, are: Hyrum Smith, David Whitmer, Joseph Smith, Oliver Cowdery, Samuel H. Smith, and Peter Whitmer, Jr. Hyrum had just turned thirty, and Peter Whitmer, Jr., was not yet twenty-one.

Joseph was twenty-four. So you see it was a young man's organization. Although all of them had already been baptized, they were baptized again prior to the meeting.

It was a solemn occasion. These young men all realized that. For hundreds of years God had had no recognized Church on the earth, and they were about to organize that Church under divine direction.

No doubt the thing would look insignificant to an outsider. They were all young men; they were without experience in this kind of religious work; and they were but humble farmers, without education. But that did not matter. Human learning was of no avail here, anyway. It was spiritual knowledge that counted, and in this at least two of the six were veterans.

For that matter, though, all beginnings are insignificant at the time. Christianity was born under even more humble circumstances. And see how tiny is the acorn that is parent to the mighty oak.

Very simple indeed were the ceremonies. The meeting was opened by prayer—"solemn prayer," the record says. Joseph asked the other five whether they were willing to accept the leadership of himself and Oliver Cowdery and whether they were willing that the two should proceed with the organization. An affirmative vote resulted. Then Joseph ordained Oliver, and Oliver ordained Joseph, an elder in the Church. Next they administered the sacrament of the Lord's Supper. After that all six were confirmed members of the Church by the laying on of hands for the reception of the Holy Ghost. Finally, others were selected for ordination to the priesthood, and ordained.

While the meeting was still in session Joseph received a revelation (Section 22 of the *Doctrine and Covenants.*) In it he was designated, not only the first elder of the new society, but "a seer, a prophet, an apostle of Jesus Christ." Oliver was to be known as the second elder and the first preacher of the new dispensation. And the membership

was admonished to receive "in patience and faith" the words and commandments of Joseph Smith as if from "the mouth of God." If they did that, they should not be prevailed against, the powers of darkness should be dispersed before them, and the heavens should be "shaken" for their good.

As a forerunner of great blessings to come, the Holy Ghost was poured out upon the new members of the Church "in great degree," and each of the six went away with the knowledge that he was individually a member of the Church of Christ.

Question and Problem

1. Why was it necessary to organize a Church?
2. What does it mean to you to be a member of the Church?

Eighteen

THE PORT OF ENTRY

Suppose you took a notion to organize a club or a society of some kind. Just how would you go about the task?

First of all, no doubt, you would decide in your own mind the particular persons whom you wanted in the organization. That settled, you would then talk with them or write to them, since you could not tell them by gestures and be sure you were understood. After that you would hold a meeting and go through some formalities by way of initiation. Not until these various steps had been taken could there be any organization.

That, however, would be making use of what is known as signs or tokens or symbols. The words you would have to employ with the prospective members, whether spoken or written, merely stood for your thought. And setting down

names in a register, or taking a pledge, or whatever else you did by way of initiation, would also be a representation of what was in your mind. These are forms, and correspond to religious ordinances. You can easily see for yourself how impossible it would be to form any kind of organization whatever if you did not speak or write or gesticulate or make some sign or other.

But the Church of Christ does not differ from other and merely temporal organizations nearly so much in this respect as some persons have supposed.

The Church, one must always bear in mind, is the outer form of the gospel. That is to say, it is to the principles of salvation what the body is to the spirit. And membership in the Church is a sign that we have accepted the plan of redemption embodied in the gospel and made up our minds to order our lives in harmony with its requirements.

Now the signs, tokens, or symbols necessary in the Church are indicated in the first organization, already described.

Joseph Smith must have debated with himself as to the men who would be the first members of the organization. It may well be that he talked the matter over with Oliver Cowdery. In either event, words were used to tell the men about it, and words are signs, tokens, symbols.

Then the six prospective members of the Church were baptized by immersion. That would be equivalent to initiation into a club or social organization. And a very appropriate rite it is, too. Water is a symbol of purity. It is universally used for cleansing purposes. And then the burial of the whole body in water and the raising of it from the water, represent the burial of Christ and His resurrection from the dead. Besides, as in our natural birth we emerge from water into air and are born into this world, so in the true baptism we emerge from water into air and are born into the heavenly kingdom.

The acceptance of baptism by these six men took for granted the pre-requisites of the ordinance. It assumed, first of all, that they believed not only in God and the atonement of Christ, but also in the rite of baptism, and the plan of salvation of which it is a part. And it assumed, in the second place, that they had decided to forsake whatever in their past lives did not conform to the requirements of the way of life they were about to enter upon. That is, they had already exhibited faith and repentance. Otherwise they would not have submitted to the ordinance of baptism.

At the meeting that followed the baptism, some more formalities were gone through.

First, there was the formality of common consent. Joseph Smith, as we have seen, asked whether those composing the meeting were willing to accept his and Oliver Cowdery's leadership, or presidency, and whether they were willing to proceed with the organization of the Church. Here the two voices met—the voice of God in the Prophet and the voice of the people in the uplifted hand.

Secondly there was the formality of confirmation. Hands were laid upon the heads of six men, and they were given the Holy Ghost by this means. The baptism of the water was thus confirmed, or ratified, by the baptism of the Spirit. And that this was not a mere form, hollow of meaning, is evident from what followed. For the Holy Ghost, we are informed, was "poured out upon them in great degree."

Thirdly, there was the formality of the sacrament of the Lord's supper. Bread was broken, blessed, and eaten in remembrance of the broken flesh of the Christ, and wine was blessed and drunk in commemoration of His blood, which was shed for the sins of the world. And this sacrament is a sign or token of the fellowship of those who partake of it. The act shows, or is intended to show, that its participants are on good terms with one another—as is generally the

case when two or more persons get their feet under the same table at a banquet.

Such is the social value of signs, tokens, and symbols. There is also a psychological value, which must always be taken into account. For these outer manifestations are really the conservators of life.

An idea or a thought that does not find expression in some form, is lost. It may as well never have existed. The same is true of a feeling. If you have an emotion that you do not express somehow, it gradually dies and is as if it had never been.

For what is a book, or a letter, or a document on parchment or the rock, or, for that matter, an uttered word, but a conservator of a thought or an idea? And what is the hand-clasp, the kiss, the embrace, but a sweet "remembrancer" of a friendship or a love that is?

Perhaps the best way to realize fully the psychological as well as the social value of these signs of thought and feeling, is to try to imagine what our life would be if no one anywhere ever spoke to us or wrote to us or touched us or even looked our way—in short, made no sign that he recognized us as being in existence. Everywhere we went we would be utterly and wretchedly alone, with an inner world that was ever shifting because we, too, never gave others a sign that we knew of their existence.

Whoever, therefore, tells us that ordinances in religion are "the bunk" has never thought his way through the situation. For really he is saying that all signs are equally the "bunk." Ordinances, which are the symbols of religion, are not any more essential there than signs, symbols, and tokens are in other phases of life.

Signs inhere in life and are its conservators.

Question and Problem

1. Explain how it is that the ordinances of the Church are necessary?

2. Show what happens in a church when we stress the "signs" more than what is back of the signs.

Nineteen

GROWTH AND ASSIMILATION

Not long after the organization of the Church the Prophet received a letter from Oliver Cowdery, which gave him no small amount of sorrow and uneasiness but which proved to be the occasion for the expression of one of the most fundamental principles of "Mormonism."

Joseph was living at the time in Harmony, which was his home. With John Whitmer he was engaged in arranging and copying the revelations he had received. Of these there were some twenty-six. Oliver had been with Joseph and his companion in Harmony, but had gone back to Fayette to live with the Whitmers. Presumably one reason for this was Elizabeth Ann, whom he was later to marry.

In this letter Oliver "commanded" Joseph "in the name of the Lord" to "erase" certain words in one of the revelations, so that there might be no priestcraft in the Church.

Joseph promptly wrote to Oliver asking by what authority he was ordering a change in a revelation, or commandment, of God. And as soon as he could do so, he followed the letter by a personal visit to Fayette.

Arriving there, he found a small tempest. Cowdery had stirred up the whole Whitmer family over the matter, and they had taken sides with him as against the Prophet. However, some sound arguments and a winning personality presently convinced them all of their error, and unity and harmony once more prevailed.

That was in July. In the following September the Prophet received a revelation (Section 28), which set forth the order of the Church in respect to revelation for the Church, not only for that particular occasion, but for any future contingency that might arise.

The head of the Church was to receive revelations for

the body of Saints. This rule was to apply, not only to Joseph Smith, who was then the recognized head of the organization, but also to whoever might be appointed "in his stead." Oliver, as the second elder in the Church and the first public preacher therein, might teach by way of commandment, "if led by the Comforter," but he was specifically forbidden to "write by way of commandment." And all this in the interest of order.

Thus was established in the modern Church one of the two guiding principles of religious government—a principle that has worked to assimilate discordant elements. The other principle, its other half and companion, is the doctrine of common consent, already mentioned, but needing further explanation here.

"No person," says one of these early revelations (Section 20), "is to be ordained to any office in this Church, where there is a regularly organized branch, without the vote of that Church." And another revelation (Section 26) demands that "all things" be done "by common consent" in the Church, with "much prayer and faith."

From the beginning till now that has been the rule and practice among the Latter-day Saints. Nomination, suggestion, comes from the head. That is its prerogative. But action upon the nomination or the suggestion, favorable or unfavorable, must come from the membership. That is their prerogative. In order to be valid, there must be the two elements—initiation on the one hand and approval, or consent, on the other hand.

In these twin principles of religious government lies a major strength of "Mormonism."

You cannot do anything without unified leadership. This was proved in the World war. It is true in business, in labor plans, in political government, in education, in social

work, in religion. Especially is this the case in spiritual matters, where leadership of a peculiar sort is demanded and where the average mind, which includes the great majority of minds, is so helpless and dependent. Here is where Roman Catholicism is strong and Protestantism weak. But the Church of Christ in this dispensation took on at the very beginning the element of central control in religious government, the element that fuses, that integrates, that assimilates.

And then, too, you cannot do much in affairs that have to do with group life, unless you enlist the co-operation of the membership of the organization. This is mainly the reason why political governments very gradually, but very certainly, have changed from absolute monarchies first to limited monarchies and then to republics. The people have demanded their right to have a hand in their government. But this right exists also in religion, and the right has always been recognized by "Mormonism." Here is where Roman Catholicism is weak and Protestantism strong.

In the Church every man, every woman, has a vote on the question as to who is to hold an office in the organization, local or general, and no one can take or maintain any position therein unless he or she is "sustained" in that position—at least, by the uplifted hand.

Not only so. "Mormonism," while designating its head as the only one through whom revelation for the guidance of the whole Church may be received, has nevertheless always recognized the right of every individual member in the Church to receive inspiration, revelation, or visions for his own guidance and the guidance of those he may be in immediate charge of, like his family, thus bringing together two views that have so often been found in conflict but that are harmonized here—institutional religion and personal religion.

In the Nauvoo days of the Church, as we shall see later, the Prophet informed the Church that he would no longer carry Sidney Rigdon as his counselor, and selected and set

apart Amasa Lyman to take Rigdon's place. The action was not effective, however, because the Saints sustained Elder Rigdon, and Elder Lyman's name was not presented to them. So that Rigdon and not Lyman was counselor to the Prophet.

All this pre-vision is the more remarkable when we stop to think that the men who participated in the organization of the Church were young, uneducated, and inexperienced in religious government.

Question and Problem

1. Explain how it is that the Church has two functions to perform through organizations.
2. Show how in your own ward or stake, the Church exercises the element that fuses people and at the same time gives them a part in the government of the Church.

Twenty

FIRST PLANTING AND HARVEST

Have you ever noticed this about yourself—that when you have something in which you believe very much, something that your mind and heart are thoroughly wrapped up in, you want all the world to know about it? That seems to be characteristic of human nature. Somehow or other we all want to share the good things we have with our relatives, our friends, even strangers. This feeling not only makes the whole world kin, but is accountable in large measure for the onward movement of things here below.

This missionary spirit—for that is what it comes to in the end—the Church of Jesus Christ of Latter-day Saints has had from the very beginning. "Mormons" have generally burned with an irrepressible desire to convert the world to their way of thinking. And to this end they have made the most amazing sacrifices in money, energy, and life.

Joseph Smith was the first missionary in the New Dispensation. And a wonderful missionary he was, too, from all accounts, for he was equipped with all the requisites of a good one—first-hand knowledge, absolute sincerity, unalterable conviction, and unbounded enthusiasm.

His first converts were his father and mother, his brothers and sisters. So utterly were these ten persons convinced of what their son and brother told them about his visions that they staked their property and their lives on the issue. William Smith, the Prophet's brother, said once in answer to a question as to whether members of the family ever doubted—"No; we had the most implicit confidence in what he said. He was a truthful boy. Father and mother believed him, why should not the children?" That those who

know us best believe in us most is the highest tribute that can be paid to our integrity.

But he converted some of his neighbors and close friends also—Martin Harris, Oliver Cowdery, Josiah Stoal, the eight Whitmers, the Knights, Hiram Page, and the Rockwells. Here are at least thirty persons who accepted Joseph Smith's visions before the Church was organized—all personal friends of his. Some of them were well-to-do as to this world's goods, and all of them were above the average in intelligence, and respected in their neighborhood—at least till they connected themselves with the new faith. They constituted a class of people which no institution need be ashamed to have had at its beginnings.

After the organization of the Church the missionary work took on new life and breadth. Oliver Cowdery became active as the first preacher in the new society. Some of the Smiths, with others, went out into the adjacent villages and towns selling the *Book of Mormon* and preaching the word. Indeed, the Nephite Record itself became one of the most effective missionaries. For wherever it was read in an unbiased frame of mind, its quiet spirit went straight to the heart and there wrought its work. It was the *Book of Mormon* that brought Parley P. Pratt into the Church, who later converted his brother Orson; and Orson Pratt was to write the most widely read treatise and missionary pamphlet on the reason for its appearance.

Some of the early inquirers used to go to the Prophet, before as well as after the organization of the Church, to have him ask the Lord what part they were to play in the coming drama—so eager were they to do something to help along the new movement. Of these personal revelations received through the Prophet there were perhaps seven or eight. They are interesting to us to-day because they show the general desire to aid and because they throw into sight some very important ideas that lie in the heart of the modern gospel.

These inquirers were told that "a great and marvelous work was about to come forth among the children of men." That this "marvelous work" was not to consist so much in things to appeal to the eye as to the heart and soul, is evident from what is said in one of these personal revelations. For there it is said to be "the convincing of many of their sins, that they might come unto repentance," and finally be saved in the Kingdom of Heaven.

Also these seekers were informed that "the field was ripe, already to harvest," and were urged to "thrust in their sickle." But they were warned that, if they "embarked in the service of God," they must see to it that they did so in no half-hearted way, but that they gave to the work their "might, mind, and strength." Then they would be blameless before God "at the last day."

The Prophet's father was told to remember faith, hope, charity, and love, and to keep in mind always the principles of virtue, knowledge, temperance, patience, brotherly kindness, godliness, humility, and diligence—which would qualify him for the service of God.

Oliver Cowdery was told to "seek not for riches but for wisdom," in which event "the mysteries of God would be unfolded unto him, and then he should be rich indeed." For "he that hath eternal life is rich." Also he was told that he must not "trifle with sacred things." It was to Oliver that salvation was declared to be "the greatest of all the gifts of God."

Hyrum Smith was requested to "put his trust in the Spirit which leadeth to do good." "To do justly, to walk humbly, to judge righteously—this is that Spirit." He was warned against declaring the Word, till he had first obtained it—which he might do by studying what had been revealed and what was now in course of translation. "Deny not the Spirit of revelation," he was told, "nor the Spirit of prophecy; for woe unto him that denieth these things."

Most likely Peter Whitmer, Jr., had asked to know what

is the most valuable thing in life. For he was informed thus: "Behold, I say unto you that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, and rest with them in the Kingdom of my Father."

All of which bears silent testimony to the wholesome atmosphere in which "Mormonism" had its origin.

As a result of this missionary work three "branches" of the Church grew up.

One of these was in Manchester, the home of the Smith family. To it, of course, all the members of this group belonged, who continued to live on the old homestead. This organization formed a nucleus for the growth in that part of the country. Later the Smiths moved to a place called Waterloo, not a great distance away. Here they were living when Edward Partridge and Sidney Rigdon visited them.

Another branch was in Fayette, where the Whitmers lived. Meetings continued to be held in the Whitmer home after that notable day in April. To this branch, it seems, belonged Oliver Cowdery and Hiram Page. Page was a young "traveling physician," a son-in-law of Peter Whitmer, and one of the eight witnesses to the *Book of Mormon*.

A third branch was in Colesville. This was where the Knights lived. The Knight family comprised, besides the parents, three sons and four daughters. Joseph Knight owned a farm, a grist mill and carding machine. Through the marriage of Newel Knight with one of the Coburn girls, members of that family became interested in "Mormonism." This branch had been established by the Prophet himself, assisted by Oliver Cowdery, David Whitmer, and John Whitmer.

By the time the first conference of the Church was held which was the ninth of June, eighteen hundred thirty, there

were some ninety members. On this occasion, the sacrament was administered, several men were ordained to the priesthood, singing and exhortation was engaged in, and the gifts of the Spirit were enjoyed by many persons—prophecy and visions.

Thus the restored religion of Jesus was set on its feet in this dispensation, with the promise of no small progress in the near future.

Question and Problem

1. What significance is there in the fact that those who knew Joseph Smith best, were his first converts?
2. What traits of character in a person contribute most to create confidence in others?

Twenty-One

SEEN AND UNSEEN POWERS

Let us now go back a little to the time before the Colesville branch of the Church was organized, but after that scene in Father Whitmer's home in Fayette on the sixth of April.

Joseph, with three others, has come to perform some baptisms in Colesville. The Knights and a few others are ready to cast their lot with the new movement. It is Sunday. A large crowd has gathered on the banks of a stream, where a dam was built the night before to insure enough depth of water. But the dam has been torn out by some men who are determined that the rite shall not be performed. A meeting is held, though, at which the principles of the gospel are proclaimed. In the assemblage are some of the men who tore out the dam.

But the Prophet and his companions are not to be so easily thwarted. For by the next dawn the dam has been repaired, and the baptisms have been attended to—thirteen in number. Among them is Emma Smith. And what is more, a meeting has been appointed for that evening at Joseph Knight's home, when these newly initiated are to be confirmed.

When the time comes, however, for the meeting, an officer appears with a warrant for the Prophet's arrest. He is charged with being "a disorderly person" and "setting the country in an uproar by preaching the *Book of Mormon*." This trouble has been started by three ministers in the neighborhood, who, of course, keep in the background. It is hoped by this means to get Joseph into the hands of a mob—so the constable tells the Prophet later. But a ruse is adopt-

ed by the officer to prevent this. And so the case goes to trial.

Mr. Knight hurries off to a couple of his neighbors—James Davidson and John Reid. They are farmers, but they have studied law, and have a license to practice in the courts. Of course, the Prophet is acquitted, for there is really not a hook on which to hang a case against him. But before he can get away from the scene, another warrant is served on him, and he is again dragged off to court in another county —only, however, to be again released. And so once more he is free to go about his business.

In these incidents we get a glimpse of the Prophet.

Parley P. Pratt, in his *Autobiography,* tells us that if Joseph could but get the ear of even his bitterest enemy, he usually won him over by his frank, cheery personality. This quality of the Prophet's comes into the spotlight here. His gentlemanly bearing and his candid manner and speech won the lasting friendship and respect of the two lawyers. One of the arresting officers, who probably had some grotesque notions about the Prophet and who mistreated him in consequence, later apologized for his behavior.

Also the moral character of the Prophet appears here in a fine close-up. His opponents tried to make out that his conduct towards two of Josiah Stoal's daughters had been improper. But the testimony of the girls themselves, with whom Joseph had kept company a little, soon showed the falsity of such an assertion. Then, too, the question put to Mr. Stoal and a Mr. Thompson, respecting the purchase of a horse in the one case and a yoke of oxen in the other, tended to show the character of the prosecution's case. They would have it appear that Joseph had used his religious influence to obtain the animals. Both of these men, however, testified that the Prophet had bought them in the same way that any one else would have done. And Mr. Stoal added: "I hold his note for the price of the horse which I consider as good as the pay."

But if the Saints, and especially Joseph Smith, were unpopular with some of their neighbors on account of their religion, they had the assurance that they were in the favor of the Lord. The signs promised by Jesus followed their belief in Him.

It happened that Newel Knight, a son of Joseph Knight and a man five years older than the prophet, fell ill one day. His sickness was partly induced by mental worry over whether or not he should pray in public, as the Prophet had requested him to do. His wife becoming alarmed, sent for Joseph, who, when he arrived, found his friend suffering in a strange manner. Newel's face and limbs were "distorted and twisted" frightfully. And presently he was "caught up off the floor of the apartment and tossed about" the room.

Joseph managed to catch hold of Newel's hand, whereupon the sick man said: "I am possessed of an evil spirit: you can cast him out." Almost unconsciously the Prophet rebuked "the evil spirit in the name of Jesus Christ, and commanded him to depart from the afflicted man." Immediately Newel was relieved. This first miracle in the Church in this dispensation, comments the Prophet, "was done, not by the power of man, but by the power of godliness."

Presently the opposite power took possession of Knight. A heavenly sensation pervaded his soul. Not only so, but he was lifted upward, gently and slowly, till he felt his head and shoulders touch the beams. Meanwhile a heavenly vision opened before his mind.

The fact of this miracle is well attested. It was witnessed by several others besides Newel, his wife, and the Prophet. Indeed, the conversion to the Church of some of the spectators is partly to be attributed to this incident.

Such an occurrence is known to-day among certain scientific investigators as "levitation." It is in the same class of spiritual phenomena as the ascension to heaven of the Prophet Elijah and of Jesus, described in the Bible.

The only thing we know of such a phenomenon, accord-

ing to Thomas J. Hudson, the author of a book entitled *The Law of Psychic Phenomena,* is "that it exists, that it is not a power of the objective mind, that it is a power of the human soul, and that it is valuable in this life only as an evidence that there is a kinetic force resident in the soul."

Question and Problem

1. How do you account (a) for the opposition Joseph met with; (b) for the influence he had over others?

2. What in your own experience would tend to show that there are powers which we cannot see with our physical eyes or feel with our physical organs of touch?

IV
A Spiritual Uprush

GO ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world, unto every creature. Every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And signs shall follow them that believe.—The Lord to Joseph Smith.

Twenty-Two

"THE ROD OF IRON"

In the *Book of Mormon,* where one finds all sorts of tap-root ideas, there is a seed-thought that probably lies more deeply imbedded in the heart of things than any other in that very remarkable volume. It is none other than the one underlying Lehi's vision of the Iron Rod. The phrase, however, through constant repetition in pulpit and hymn, has become so hackneyed among us that few have taken the time to dig into it for its implications.

The prophet Lehi saw in vision or dream a certain tree, whose fruit was greatly to be desired. There was a path that led to this tree, but it was hard to keep, because of the heavy mists that prevailed. Moreover, it followed the windings of a stream, and if you were not careful you fell into the water and were drowned—something that was happening to people all the time. In order, however, to make sure of your not getting lost or of drowning, a rod of iron stretched from where Lehi was to the tree, so that, by holding fast to the rod, you came bye and bye to your destination and ate of the fruit.

That was the vision. And Nephi undertook to tell his skeptical brothers, Laman and Lemuel, what it meant.

The tree was the Tree of Life. Jesus would perhaps have said "of the abundant life"—a phrase that was ever on His lips in one form or another. The mist was the mental and moral clouds that made it impossible to see any distance ahead and to keep the path. And the rod of iron was the Word of God, which, if you kept your hold on it, would get you safely through the darkness and fog to the tree.

And, in truth, mist, darkness, and consequent bewilderment

do prevail in every one's life here below and make it very difficult to be sure of the way.

It used to be said of a certain well known American business man that "on a clear day he could see ten years ahead." That is a very clever compliment, but only a compliment, a pleasant fiction. For, as a matter of plain truth, no human being, unaided, can see ten years ahead, nor any number of years. He cannot see even a day ahead, except in a figurative sense, nor even a minute. His visions of the future, near or remote, are mere guesses.

So far as the world of the flesh is concerned, we walk by sight, aided by the crutch of experience, either our own or some one else's. But so far as the world of the spirit is concerned, we walk by faith. What the poet Tennyson says is almost literally true, that, so far as the future is involved, "we have but faith, we cannot know, for knowledge is of things we see."

Now it is the business of the Church of Christ to guide mankind through the darkness and the dangers of life. But that leading cannot, from the very nature of things, be by means of sensuous knowledge. The future may indeed be known by man, but only as God reveals it to him. And so the Lord places another means in man's power, to take the place of sensuous knowledge. That means is His word as embodied in the Church.

To illustrate:

Man cannot, by any power of his own, really *know* anything about the human spirit. In and of himself he knows nothing of its nature, its form, whether or not it had a pre-earth life, or whether or not it will have a post-earth life. These questions are beyond man's power to answer by his own research. If he ever comes by any knowledge of these phases of spirit life, it will be only through revelation from God.

That revelation has, as a matter of fact, been forthcoming. True, it has come piecemeal. But when we put together the various parts, we get a very clear and distinct idea of the whole. And when we do that, we have a new viewpoint of life, and everything falls into its place in a new scheme of things.

To the brother of Jared the Lord revealed that there actually is a human spirit and that this spirit is in the form of the human body. To Abraham He made known that the spirits of all men lived a pre-earth life, that in that pre-earth life these spirits differed in intelligence, and that some of the more intelligent of them were set apart to be "rulers" in the earth life that was then in prospect. To Peter, Alma, and other prophets the Lord explained that the spirits of all men, at death, go into a world of spirits, after which, at different times, they re-occupy their earthly tabernacles, and live forever thereafter as immortal souls. And Joseph Smith assures us that all these spirits are, literally and not figuratively, the sons and daughters of God "begotten" by Him, Jesus Christ, being our elder Brother and "the only Begotten of the Father in the flesh."

That is the Word of God, the iron rod in the phrase of the prophet Lehi. Let us see now just what happens when we acquire this larger outlook.

For one thing, God appears to us in a different light. He is our Father in truth and fact. As such He is interested in us. Our relations to Him become relations of love and sympathy, not of one mechanism to another. And with love throbbing in our hearts, we are therefore more susceptible to the impressions of that "other Comforter," which leads into all truth.

For another thing, we come to look upon death as an incident in life, a mere passing from one room into another. To be sure, it still saddens us inexpressibly, but only in the parting and separation, not in its utter hopelessness. Death thus loses its sting. For there is a meeting "beyond the veil."

And then, for still another thing, the purpose of life becomes clearer. Mortality thus becomes an "estate," a stage in the eternal procession of life, another leg in the unending march of the human spirit, a stepping-stone from which we may rise to better things—if we will. And gradually, as this prodigious thought sinks into our being, we seek more and more to lay hold of the imperishable things in life—the things of the spirit rather than of the body merely, which is but the instrument of the spirit.

The Church of Christ, then, which embodies the Word of God, turns the spotlight upon the whole of life, not upon one sector of it only, with a view to the creation of perfect human character. And it does that because it is a religion, not a mere sect.

But life is diversified.

First of all, man is a spirit, and as such he must live, in part, at least, the life of the spirit. That is, he must have religion to satisfy his natural craving for the spiritual life. The Church satisfies this need by telling him whence he came, why he is here, and where he is going from here.

And then, man is also an animal. That is, he has a body—the same kind of body in essentials as have the lower animals. This body must be fed and clothed and sheltered, if it is to be an effective instrumentality of the spirit. And so it comes about that man lives an economic and industrial life, as well as a life of the spirit. But the Church is of service here, too. For it supplies him with incentives, with selective principles, and with the conditions under which work may be done with an eye to greater service.

Also man is a social being. He cannot live alone, but must live with others of his kind. But these human relationships, whether in the smaller unit of the family or the larger unit of the church and the state, if they are to be happy relationships, involve certain principles. And these principles,

like the "golden rule" for instance, can best be given by an organization that recognizes the longer view of life, as does the Church of Christ.

In the present section of this work we are to see how one side of man—the spiritual side—is served by the Church, in the revelation and the development of the instrumentalities that lead to the spiritual growth. Other phases of life—the economic, the political, and the social—will be taken up in sections that follow.

Question and Problem

1. Explain what Lehi meant by calling the "word of God" a "rod of iron."
2. What in your own life acts as a "rod of iron?" Explain.

TWENTY-THREE

THE LAND OF THE SUN

No sooner was the Church organized than questions began to be asked about the American Indians in their relation to the gospel in the New Dispensation. The *Book of Mormon* mentions them by name as among those for whom the Nephite Record was written.

What about the descendants of Lehi—the Lamanites? Had the time come to preach to them?

The Prophet inquired of the Lord respecting the matter. The result was that four men were called on a mission by revelation to the natives. But they were to go to Missouri, which was then the extreme western boundary of the United States. These missionaries were Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson.

The women of the Church at Fayette, headed by Emma Smith, prepared the things necessary for the journey—which

was not an easy task, says Mother Smith, because "most of the necessary clothing had to be manufactured out of the raw material." That was soon done, however, and the four men set out on the first extended missionary journey in the history of the Church in this age.

Fayette to Kirtland, Ohio—that was the first leg of the expedition. The distance is about two hundred fifty miles as the crow flies. The missionaries stopped here because, as Elder Pratt believed, many of his friends in the vicinity of "Shinehah," or the "Land of the Sun," as Kirtland came to be called by the Saints, would be glad to hear of the new religion. For in that part of the Buckeye State were the followers of Sidney Rigdon, with whom Elder Pratt had worked in the ministry.

Rigdon was then thirty-seven. He had been reared on a farm, but had left it for the ministry at twenty-six. Going to Pittsburgh, he became pastor of a Baptist church there. He achieved great popularity as a preacher of that faith. After five years, however, he suddenly resigned his pastorate and withdrew his membership from the Baptist church, greatly to the surprise and disappointment of his flock. His reason was that he had come to disbelieve some of the leading principles of that church.

Then he became a tanner. Presently he moved to Ohio. At one place where he lived in that State it became known that he had been a successful preacher. So he was prevailed upon to become one again. It was understood, however, that he have the liberty of teaching what he believed rather than what some church wanted him to preach. In the end he settled at a place called Mentor, four miles out from Kirtland. It was a rich town, as towns went then, and the people there bought him a small farm, with a house on it and out-buildings.

His popularity was sensational. Thousands went to hear

him. And his followers might be counted not only in Mentor, but also in Kirtland and other places in that part of Ohio. This free lance in religion had stirred the populace in Kirtland and vicinity as it had never been stirred before. He stressed particularly such doctrines as faith, repentance, baptism, and a literal interpretation of the Scriptures.

The missionaries called on Rigdon, and he invited them to stay with him—which they were glad to do. Also they presented him with a copy of the *Book of Mormon,* explaining that it had been revealed by an angel to a young man in Western New York. Rigdon's only comment was "I have my Bible!" Nevertheless, he promised to read the book and to let the men tell his congregation about the new movement.

The missionaries stayed in the neighborhood for two weeks. During this time they preached in Rigdon's chapel, they went from house to house talking with the people, and they met with no small amount of opposition. But their reception was very hearty on the part of many. They baptized scores of Rigdon's followers, as well as the pastor himself and his wife. Here for the first time we meet with the familiar names of Frederick G. Williams, Isaac Morley, Edward Partridge, and several others.

Of Edward Partridge we must speak in particular. He was a follower of Sidney Rigdon, and lived at this time in Bainbridge. A neighbor spoke of him as "a man who would not lie for his right arm." In all this locality he was looked upon as a person of exceptional intelligence, piety, good judgment, and general dependability. Later than the time of which we are now speaking, the Prophet sets him down as one "of the Lord's great men," and like Nathaniel of old, "without guile."

Being of Scottish descent, he went at the matter of investigating "Mormonism" with more caution than the rest. In this respect, too, he resembled some others in the commun-

ity—a considerable number, it would seem. So these others appointed him a committee of one to visit the Prophet at Fayette, to inquire into the new faith in its own home, and then to report to them. With Sidney Rigdon, who had already joined the Church, he called on the Prophet, heard him preach, and became a convert on the spot. Returning home, he set before his friends a powerful example in favor of the restored gospel.

Here was a man of intelligence, caution, and uprightness of character drawn as by a magnet to the great personality of the Prophet, twelve years his junior.

After two weeks in the neighborhood of Kirtland the missionaries left for the West, with the addition to their number of Frederick G. Williams, who had given up his practice as a physician to become a preacher of the new faith.

Sixty miles away they stopped at the home of a man by the name of Simeon Carter. Carter wanted to know something about the matter that had created such a stir eastward, and Elder Pratt undertook to inform him. But the two were interrupted in their conversation, with the result that the missionary was compelled to leave.

But an effective missionary remained in Carter's home —the *Book of Mormon*. This book Carter devoured with avidity. He rose from a reading of it a convert. Hurrying off to Kirtland, he was baptized and given the priesthood. On returning home he became a missionary among his neighbors, baptized about sixty of them, and organized them into a branch.

Thus, within a period of two weeks after the mission to the Lamanites had left Fayette, the membership of the Church had been increased by almost two hundred; at least two branches had been established; and several men had been ordained to the priesthood and put in charge of the converts.

Here, however, we shall leave the missionaries for the present, but shall take up their journey later on, when it becomes necessary to speak of Missouri.

Question and Problem

1. Explain the reason for the events in Kirtland and vicinity.
2. In your own life, what influences are at work? In which direction do these point?

Twenty-Four

FORWARD, MARCH!

One raw day in February, 1831, a sleigh drew up to the main store in Kirtland, and stopped. In the sleigh were four persons—two men and two women. The front of the store bore the name of "Gilbert and Whitney," and announced that here you might purchase anything in the line of general merchandise.

A young man got out. He was tall and handsome, about twenty-five years old. Springing lightly up the steps leading to the store, he entered and walked briskly to the junior partner of the firm.

"Newel K. Whitney!" he exclaimed in a cheery voice, at the same time extending his hand, "Thou art the man!"

"Sir," said the person addressed, "you have the advantage of me, since I cannot remember ever having seen you before."

"I am Joseph Smith, the Prophet," the stranger explained. "You've prayed me here. Now what do you want of me?"

The young merchant was both pleased and surprised. As soon as he could recover himself, he took Joseph and Emma to his home across the street. Here they stayed for several weeks, and were treated with great kindness by their host and hostess.

This party of four constituted the vanguard of the migration of "Mormons" from New York State to Ohio.

For that missionary work in Kirtland and vicinity, had started something among the Saints in and around Fayette.

It showed them, for one thing, that, in the language used in several revelations of this period, the field was ripe

and ready to harvest. Only, there were too few harvesters. But the Kirtland episode brought into sight a number of excellent workers—Rigdon, Partridge, Williams, Gilbert, Morley, Whitney, and others.

And it gave them, for another thing, a wonderful impetus to carry on. The way in which the work of conversion had been lagging in New York State—at least by comparison—only went to prove the truth of that saying in the *Gospels* about a prophet being without honor among his own people. Now, however, as news trickled in from the West, the Saints in the East took new heart.

The first contact of the two sections came with the arrival of Rigdon and Partridge to the Prophet. The former, as we have seen, had already become a member of the Church and the latter, as soon as he had inspected the old Smith home and heard Joseph preach, expressed himself as ready for baptism. This was in December, 1830.

These two men were made immediate use of by the Prophet. Both were called to the ministry. The one-time clergyman was informed in a revelation (Section 35) that he had been sent, as John the Baptist had been, to prepare the way for a greater work than he was engaged in at the time, although he did not know it. Moreover, he was appointed to write for Joseph, who was then revising the Bible. Partridge returned to Ohio pretty soon, but Rigdon remained with the Prophet.

In this same month of December a commandment was given the Saints in the East, through the Prophet, to move to the Buckeye State by the time Oliver Cowdery returned there from Missouri.

Two reasons were given for the removal in a revelation (Section 37). One was that "the enemy" lurked in the neighborhood of the Eastern branches; the other, that it was "for their sakes." After the lapse of a hundred years

we have no difficulty in seeing the value of the latter reason, in view of the vastly greater opportunity for development in the West as compared with the East.

In the spring a company of eighty persons left Fayette for Ohio, traveling mostly by water. At one point in their journey they passed two companies bound for the same destination. One was the Colesville branch, numbering sixty; the other, which numbered thirty, was going thither under the direction of Thomas B. Marsh.

The new home of the "Mormon" people lay in one of the loveliest spots in Northern Ohio. Through it ran a branch of the Chagrin river, from whose banks rose high bluffs to a tableland of great fertility.

Kirtland, then a town of between fifteen hundred and two thousand inhabitants, was for the Saints the center of attraction. It is twelve miles northeast of Cleveland. Lake Erie shimmers in the distance. Four miles north was Mentor, the home of Sidney Rigdon. Thompson, where the Colesville branch settled for the time being, lay some eighteen miles in a northeasterly direction. And twenty-five miles to the southeast was the town of Hiram, in another county.

Here in these and adjacent towns the Saints remained from the early spring of 1831 till the opening of the year 1838. The "Mormon" population in Northern Ohio, however, was not stationary, nor even permanently increasing, during these seven years. Saints were coming, and Saints were going all the time. For it must be kept in mind that Missouri was a gathering place in these days—the main gathering point, as a matter of fact.

And here also, during these years, there took place perhaps the greatest spiritual development in the history of the New Dispensation.

Of the one hundred thirty revelations in the present

edition of the *Doctrine and Covenants,* sixty-four were given in Kirtland and vicinity, and seventy-four were given during the seven years the Church stayed in Ohio. And this is very significant from the point of view of spiritual growth, when we stop to think that these revelations include the Word of Wisdom, the Three Degrees of Glory, the principal one on Priesthood, and that remarkable setting forth of the hidden life-principle in section eighty-eight. In addition, this period was the one in which the first temple in this generation was erected by the Church, with the restoration of the "keys" of gathering and of salvation for the dead.

It was in this period, too, that the chief development in the priesthood and in religious government occurred. The "first elder" was displaced by a "president" and two counselors. Indeed, the office of "elder" was supplemented by that of "high priest" and "seventy." The office of "bishop" was created, to be filled by Edward Partridge, who acted with two counselors. And, most important of all, a quorum of twelve "apostles" was organized. Thus the growing society of religionists became fully equipped to carry the message of the gospel abroad and to conduct the work of the Church at home.

Moreover, these seven years saw what is undoubtedly the greatest outburst of missionary spirit in the history of the modern Church. Almost everywhere men arose, as if by magic, to preach the new movement—men of intelligence, of faith, of personal magnetism, of great energy and enthusiasm. And they met with the success that they and the cause they represented, deserved.

Question and Problem

1. What is meant by the statement that this Kirtland period was one of spiritual uprush?
2. What different sides to your own nature do you notice? What kind of sustenance does each require?

Twenty-Five

A CLUSTER OF STARS

One of the curious things in history is that great men so often appear in groups and within a small area. Like the sorrows of which the hapless king in *Hamlet* complains, they "come not single spies, but in battalions."

In Greek history we find this to be the case in the period stretching between Herodotus and Thucydides. Within a radius of fifty miles and a period of fifty years there was a cluster of outstanding men such as that people had never seen before and was never to see again—Herodotus, Xenophon, and Thucydides, historians; Aristides, Themistocles, Cimon, and Pericles, statesmen; Aristophanes, Pindar, Aeschylus, Sophocles, and Euripides, writers; Socrates, Plato, and Aristotle, philosophers; and Demosthenes, orator.

In the days when the American nation was forming we find the same thing. There sprang up a group of men of commanding ability. Not only were they contemporaries, but they arose in a small area. It included such men as George Washington, Thomas Jefferson, Banjamin Franklin, Alexander Hamilton, James Madison, Patrick Henry, John Adams, and Gouverneur Morris. And they brought forth an instrument and a government which Gladstone declared to be the greatest piece of work ever struck off at one time by the brain and purpose of man.

Similarly at the time of the founding of "Mormonism" there arose a body of men of singular ability and special aptitude for the work that was to be done. This group comprised Joseph Smith, Brigham Young, Oliver Cowdery, Orson and Parley P. Pratt, John Taylor, Sidney Rigdon, Wilford Woodruff, Heber C. Kimball, Lorenzo Snow, Willard Richards, Orson Hyde, Edward Partridge, and many others

who, though less prominent, were very active during the first eight years of the Church.

Of these thirteen men, one (Joseph Smith) was during this period president of the organization, and four others (Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow) afterwards became president; later five were members of the second presiding quorum in the Church (Parley P. Pratt, Orson Pratt, Willard Richards, Heber C. Kimball, and Orson Hyde); Oliver Cowdery was already an apostle and the second elder in the society; Sidney Rigdon became first counselor in the first presidency; and Edward Partridge was soon to be the first bishop in the organization.

With the exception of Rigdon and Partridge, they were all, in eighteen hundred thirty-five, young men as the times went then. These were each forty-two. The Prophet was thirty, as were also Hyde and Cowdery. Young was thiry-five, Kimball thirty-four, Taylor, twenty-seven, Woodruff and Parley P. Pratt, twenty-eight, Orson Pratt, twenty-four, and Snow, twenty-one. The average age was under thirty.

Aside from Taylor, who was born in England, all of these men were not only of American birth, but of old American stock. Vermont contributed four—the Prophet, Young, Cowdery, and Kimball. The two Pratts, although born in New York State, came of a family that had helped to found Massachusetts—which gave the Church two others, Partridge and Richards. Woodruff and Hyde came from Connecticut. Rigdon from Pennsylvania, and Snow from Ohio.

Also various occupations were represented in the group. There were four preachers—Rigdon, Parley P. Pratt, Hyde, and Taylor, although all of these had been otherwise engaged before they took up the ministry. Cowdery was a school teacher, and Richards a physician. The Prophet was

a farmer, and Orson Pratt had been reared on a farm, but soon left it for the life of books and thought. Partridge was a merchant, Young a carpenter and glazier, Woodruff a miller, Kimball a potter, and Snow a college student.

Religiously there was a similar variety. Six of the group (the Prophet, Cowdery, Orson Pratt, Woodruff, Richards, and Snow), had no church connections before joining the "Mormons." The Disciples, or Campbellites, contributed four—Rigdon, Parley P. Pratt, Hyde, and Partridge. Young and Taylor had been Methodists and Kimball a Baptist.

All thirteen, however, were of a decidedly religious temperament. Otherwise, of course, they would not have been attracted to "Mormonism," for the reason that it had nothing to offer which would satisfy any worldly ambition. And most of the number were vaguely dissatisfied with all the existing forms of Christianity.

Of the Prophet and Oliver Cowdery we need say nothing here. John Taylor belonged to a small group of inquirers within the Methodist fold, who had come to entertain serious doubts as to some of the doctrines taught and to look about for something that would more nearly square with their understanding of the Bible. Those who had no church affiliations, like Woodruff, Richards, and Snow, could not bring themselves to join any of the churches, for the same reason that Taylor and his group were gradually drifting away from Methodism. Richards had had his period of religious strivings, and Woodruff his questionings, but no membership in any church had come as a result. As for Parley Pratt, Rigdon, and Hyde—they had embraced Campbelliteism in sheer despair of ever hoping to find anything better, but quickly forsook it for "Mormonism."

Not only were these men deeply religious, but some of them had had distinct "leadings" in the direction of the new religious movement. Parley Pratt, who was then living in Ohio, felt an impulse that drove him several hundred miles

eastward to a place where he found a copy of the *Book of Mormon,* which he accepted immediately as the precursor of things he had been looking for. Woodruff, also, while living in Farmington, Connecticut, had had an impression that he should go to Rhode Island, and had he done so would have discovered "Mormonism" a whole year before he did.

The spiritual preparedness of these thirteen must not be confused with the fanaticism that is so often attracted to whatever is new or spectacular or merely different. "Bigotry," says the dictionary, "is narrow, fanaticism is fierce, superstition is ignorant, credulity is weak, intolerance is severe." These are terms frequently applied to certain types of mind in association with religion.

None of these words, however, can truthfully be applied to any of this group. They were all strong men, men of superior ability, of first-rate intelligence. Three of them were among the outstanding men of their times, and are so accredited wherever their genius is considered by competent judges—Joseph Smith in spiritual insight and leadership, Brigham Young in practical statesmanship, and Orson Pratt in philosophical depth and reach. And most of them would have attained eminence in any community where they chose to live, if they had not joined "Mormonism."

In their type of mind they were the farthest removed from the fanatic, the bigot, the credulous, the superstitious, the intolerant. They were sober, earnest, god-fearing men seeking goodness and truth, rather than wealth or popularity. From a worldly point of view they were sacrificing their best interests in connecting themselves with a cause like "Mormonism," discredited before it was given a hearing.

As to the magnet that drew these men together, under the leadership of Joseph Smith, we shall take that up in the next chapter.

Question and Problem

1. What were the leading qualities in the men who were attracted to "Mormonism" at this early day?
2. What qualities do you admire most? Why?

Twenty-Six

THE OLD IN THE NEW

What was it in "Mormonism" that attracted those men of whom we spoke in the preceding chapter? If we can find that out we shall be in a position to determine just what it was that they were to preach to others with such success. For presently they were literally to carry out the command of Jesus to take the gospel message to every creature.

The case of John Taylor can be studied as a type of the appeal which "Mormonism" had for all classes of men who thought at all seriously of religion.

As already stated, John Taylor was an Englishman by birth, a descendant on his mother's side of Sir William Whittington. He had been brought up in the Church of England, or the Episcopal Church, as it is called in America. When he was fifteen, however, he joined the Methodist Church, in which sect he became a local preacher at seventeen. At twenty he found himself in Canada, making his home in Toronto. He had come to America under a strong impression that he had a work to do here in connection with religion. In the British Dominions, he retained his membership in the Methodist Church, and preached from a Methodist pulpit.

John Taylor's traits of character were not only clearly defined, but were such as would bring him into prominence in any community.

First of all, he had a clear head. He saw straight. Always he endeavored to find reasons for his actions. Like Lincoln, he was never satisfied till he had bounded a thought on the north, on the east, on the south, and on the west. And then, he had a strong, positive will. Once his mind was

made up, he stuck it out, come what might. Like Patrick Henry, he loved liberty more than he did life. Once he wrote to a friend, "I would not be a slave to God. I'd rather be extinct." Finally, he had a sound heart. There was no tinge of hypocrisy in his make-up, nor any insincerity. He loved God *and* men. His nature was deeply spiritual.

A more positive character it would be hard to find anywhere. Yet he was liberal in his thinking—willing, that is, to consider anything that promised something better than he had. And he was tolerant, always ready to accord to others the same rights he claimed for himself. Once he remarked: "I would dictate to no man his faith." When he was president of the "Mormon" Church, he said one time:

"We say we are the children of God. That is true, we are. But what of the world—whose children are they? They also are the children of our heavenly Father. We sometimes talk about the hand of God being over us. Of course it is—if we will only serve Him. But His hand is over the nations of the earth also, and He is interested in all other peoples, as well as in our welfare."

That is the kind of man John Taylor was. Now, what kind of Methodist was he?

A very unusual one, if we may judge by his views. This is what he said of his preaching in the Dominions: "My object was to teach what I then considered the leading doctrines of the Christian religion, rather than the dogmas peculiar to Methodism." And he suited the action to the word —as the sequel will show.

In Toronto, during Mr. Taylor's residence there, a society was formed for the purpose of studying the claims of the various churches to divine authority and of comparing these teachings with the doctrines of the New Testament. Some of its members were Methodists, some belonged to

other churches, and some had no church affiliation. They were all, however, men of education and culture. Among these was John Taylor.

The upshot of their investigations was that, in their belief, not one of the churches had any divine authority, and not one of them squared with the primitive Church in its teachings. For this radical opinion the Methodists in this group, including Mr. Taylor, were taken severely to task by the Canadian authorities of that church. But they had no difficulty in holding their own with all comers, for they were on the side of the Bible.

Here are their conclusions: First, that the Church of Christ was not then on earth; secondly, that they themselves did not have the necessary authority to organize it; thirdly, all they could do in the situation was to wait till it was restored. In the meantime they would continue their study of the New Testament and make a comparison between the Church there described and its modern departures —as to the manifestation of the Holy Ghost after baptism, the various miraculous gifts promised to believers, the second coming of Christ, the gathering of Israel in the last days, the resurrection from the dead, and so on.

Now, any religion that could attract and hold the attention of a man like John Taylor, with his intelligence and character and views, would have to give a good account of itself on the score of its reasonableness and its wholesomeness.

And "Mormonism" did that.

To John Taylor, and men of his information and thoughtful nature, the core of "Mormonism" lay in the claims of Joseph Smith to being a prophet of God.

If these claims were true, then everything else followed. There would be visions, revelations and other heavenly manifestations, as of old. There would be a divinely appointed

priesthood. There would be a church after the pattern of the ancient one, with apostles and prophets. Baptism would be performed by immersion for the remission of sins, and it would be followed by the Holy Ghost as in former times. And the whole movement, while fitting us for a fuller life here and now, would prepare the world for events to come —the gathering of Israel, the rebuilding of Jerusalem, the second coming of Christ, and His reign of a thousand years on the earth.

But everything turned upon the point whether Joseph Smith was a true prophet or not.

And so John Taylor and the other men we have been talking about, once they were convinced of the fact that Joseph Smith was a true prophet, went everywhere preaching the new revelation given to mankind in this age through this modern seer. To them "Mormonism" had everything that the other churches had, which made for righteousness here and now. But it had more. It had a transfusion of the vital energy of the religious life. It had "high seriousness," the quality Matthew Arnold thought the best poetry must have. And it pointed forward to something. In it was the very power of God.

All these men, once converted, went about their task of converting the world in no half hearted way. Their soul thrilled with the message. Like the apostles of old, they forsook their work to follow Christ. No task was too great to be circumvented. They labored day and night—with what success we shall see presently.

Question and Problem

1. Explain how it was that such men as John Taylor stressed the mission of Joseph Smith.
2. What is it in "Mormonism" that appeals to you most? Why?

Twenty-Seven

THRUSTING IN THE SICKLE

Without doubt the most successful missionary during the first one hundred years of "Mormonism" was Wilford Woodruff, who became the fourth president of the Church. The most unpretentious of men, he yet brought more persons into the organization than any other one man. His genius was peculiarly adapted for the work of the missionary.

He came into the Church himself in a thoroughly characteristic manner.

One day two "Mormon" elders came to the home. He was then living in New York State on a one-hundred-forty-acre farm, which he and his brother Azmon had purchased a year or two before. At this time he was in his twenty-sixth year, and unmarried, although Azmon had a wife.

At the particular time of the elders' arrival the boys were out in the field working and would not be in till dusk. Azmon's wife, however, knowing of the deep religious interest of the brothers, invited the missionaries to stay there overnight. But before Wilford got home, the two strangers had gone to fill an appointment to preach in the school house. So, as soon as he was told the news, he hurriedly put up his team and hastened to the meeting, without stopping to eat.

On his way there he prayed in his heart that the Lord would somehow make it known to him whether or not these men were really His servants. For he was a religious man, very susceptible to spiritual impressions. And he had had many premonitions that the gospel would be restored to the world in his day and that he should have the privilege of becoming a member of the true Church of Christ.

When he reached the school house, he found a large crowd there. His brother had preceded him to the place. Elbowing his way to the front, he secured a seat where he could see and hear everything that went on.

After the preaching, the people were asked if they had anything to say for or against what they had heard. Almost instantly young Woodruff was on his feet, for "the Spirit of the Lord urged him to bear testimony to the truth of the message delivered by the elders." Moreover, he exhorted his neighbors and friends not to oppose these men, for they were the true servants of God and had taught the pure gospel of Christ. Azman and several others added their testimony.

On the last day in the year 1833 Wilford Woodruff was baptized, with his brother and two others. "The snow was deep, the day was cold, and the water mixed with ice and snow." But that did not matter.

Thoroughly characteristic also was the way in which his public ministry of sixty-five years began.

He had gone to Missouri with what was called "Zion's Camp," of which we shall hear presently in this book. He felt an irrepressible desire to go on a mission, to tell others of the thing that had been so helpful to him. But he did not have the priesthood, and did not like to ask for it.

So one day he went into the depths of a forest to lay his case before the Lord. Kneeling down, he asked God to open the way by which he might have his wish granted. Before he rose from his knees, he tells us, he knew that his prayer had been heard and would be answered.

Filled with happiness, he pushed his way to the opening. As he entered the roadway, he met Elias Higbee, a high priest, whom he knew very well. He had associated with him daily of late, but had never mentioned his desire to preach. "Brother Wilford," said Elder Higbee, much to

the young man's surprise, "the Spirit of the Lord tells me that you should be ordained to go and preach the gospel."

A few days later his name was presented to the branch of the Church in that neighborhood, as is the practice of the Saints, to be ordained a priest and to be sent on a mission to the States of Arkansas and Tennessee. Not long afterwards he and a man named Brown started for the mission field on foot and without money.

This first mission to the Southern States was remarkable mainly for the light it throws on the man who was willing to undertake it. Being without money, he and his companion were compelled to travel on foot, for one thing, and for another, to depend on the people among whom they went for their food.

Usually they traveled by day, but often they did so by night. The country was sparsely settled, it was heavily wooded, and the roads hard to keep. Sometimes they were soaked by rains; occasionally they tramped through bogs, after which they did not much resemble ministers of religion.

In some such condition, young Woodruff reached Memphis. His companion had left him sitting on a log in an alligator swamp, a knee shot through by sharp pains. Nothing daunted by his appearance, he went to the best hotel in town and asked for a night's keep on the grounds that he was a preacher of the gospel traveling without purse and scrip.

The proprietor looked incredulous. Then a twinkle came into his eye. "I'll do that," he said, "if you'll preach us a sermon. And I'll furnish the crowd." It was agreed.

That night, while he was eating, young Woodruff discovered the dining room to be filling with men, chiefly men of the high flier variety. And presently he found himself behind a table in one corner of the room. Upwards of five hundred men had crowded into the place—and he knew for what purpose.

"O Lord," he prayed, "show me the hearts of these people." And evidently the Lord did, for he spoke for an hour and a half, and told the men the kind of lives they were leading and what would happen to them if they did not repent and mend their ways. And if those who came to scoff in this instance did not exactly remain to pray, they at least went away greatly crestfallen and abashed.

Wilford Woodruff's method of work in the mission field was very simple, and resembled that employed by the ancient apostles. He followed the promptings of the Spirit.

The most impressionable of men spiritually, he watched for these promptings and followed them with undeviating exactness. Once—not on this particular mission, but on one in England, of which we shall speak in another chapter—he had arranged for a series of discourses at a certain place. At the end of one of the early discourses in the series he suddenly announced that he would not speak there again. He had received an impression to go elsewhere to a people who were praying for him to come to them with his message. And the astonishing results showed that he had not been mistaken.

A mission to the Fox Islands in 1837 illustrates this method.

Disliking the situation that had arisen in Kirtland, he felt impressed to go to these islands to preach. He was married by this time, but that did not deter him from taking a mission. It was a Sunday when he and his companion missionary landed, and church was in progress five miles away.

"Tell the minister," he said to the deacon when they reached the place, "that there are two servants of God at the door and that we have a message to deliver to this people."

The deacon did so, and the preacher invited them to the stand. After the sermon, which took up half an hour,

the minister asked them what they wanted. They told him they wished to preach to his congregation at his convenience. He called a meeting for that evening.

Not only on that occasion but on sixteen other occasions, during their thirteen days' stay on the islands, they preached the gospel, creating no small wonderment and interest, as well as opposition. There were but two chapels on the islands, one on each, but they baptized every member of both congregations, except the ministers. Thus, with one stroke, they had established two branches of the Church and come into possession of two meeting houses wholly paid for. The ministers were left stranded, without either a congregation or a chapel.

Question and Problem

1. Explain the success Elder Woodruff had in his first missionary work.
2. What are the qualities required of the missionary to-day?

Twenty-Eight

A PEOPLE PREPARED

One evening in April, 1836, Heber C. Kimball visited Parley P. Pratt at his home in Kirtland, Ohio. This was after the Saints had removed there from New York State. Elder Kimball, who later acquired a reputation as a prophet, made on this occasion a strange and remarkable prediction.

"Thou shalt go to Upper Canada," said Elder Kimball, "even to the city of Toronto, the capital. There thou shalt find a people prepared for the fulness of the gospel. These shall receive thee, and thou shalt organize the Church among them. Then it shall spread into regions round about. Many shall be brought to a knowledge of the truth, and shall be filled with joy. And from the things growing out of this mission, shall the fulness of the gospel spread into England, and cause a great work to be done in that land."

At the time this prophecy was uttered Elder Pratt had no money, he was heavily in debt, and his wife was sick—enough discouragement, it would appear, to crush the spirits of any man. But Parley P. Pratt was no ordinary man, and he was living in no ordinary times, as far as the Church was concerned. And so, as soon as he could arrange his affairs, he entered upon the work to which, as the sequel will show, a divine voice had called him.

At first he met with only discouragement. John Taylor, to whom he had a letter of introduction, received him with coldness. He visited all the ministers in Toronto with a view to getting the use of one of the churches in which to hold a meeting. They refused him flatly. A last effort to obtain the use of the court house was equally unsuccessful. Perplexed at his lack of encouragement, in view of Elder Kim-

ball's prediction, he retired to a pine grove in the neighborhood and opened up his heart in prayer.

Then the color of things began to change. The same day he met a Mrs. Walton at Mr. Taylor's, who invited him to her home and proffered the use of two large rooms in her house in which to hold meetings.

A few days afterward he met a gentleman who belonged to a group of religious inquirers of which we spoke in a former chapter. This is the same one that John Taylor was a member of. This gentleman took Elder Pratt to one of the meetings held by this group and mentioned his presence to the presiding officer. The upshot was that he was invited to deliver three addresses before the membership of this society. And he gladly accepted this invitation.

In the first of these sermons he told them that the Church of Christ was not then to be found among the Christian churches of the times and that this long detour from the path of revealed religion had been clearly foretold by the prophets of the New Testament. In the second he showed that the Bible predicted a return of the true Church to the earth. And in the third he described the revelations and visions through which this restoration had been accomplished in New York State and the Church of Christ again set up. This completed the cycle.

These lectures on religion created a sensation, not only among the members of this society, but also among those who came to hear about them. The line of thought set forth by Elder Pratt exactly met the thought of this intelligent group of men, excepting perhaps that part which told of the Restoration, of which they had known nothing before. And so it was not at all surprising that almost the entire membership, including John Taylor and his wife, were baptized into the Church.

From the city of Toronto the word spread to other sections

of Canada, in fulfillment of the prediction made by Heber C. Kimball.

John Taylor was ordained to the priesthood and became an able assistant in the ministry. Taking with him the new convert, Elder Pratt went on a preaching tour in parts more or less distant from Toronto.

At one place about nine miles out from that city, they came upon a Mr. Fielding, who had two amiable and intelligent sisters, Mary and Mercy. Prior to his coming here, Elder Pratt had requested a man in the neighborhood to make an appointment for a meeting, but the man had not done so on account of the prejudice there against the "Mormons." This prejudice was shared by the Fieldings to the extent that the girls, as the missionaries approached, fled to a neighbor's. A conversation with Mr. Fielding, however, induced him to call home the sisters, who thereupon prepared a meal for the missionaries. That night a meeting was held, as also were others later, with the result that a branch of the Church was organized there. Among the converts were Joseph Fielding and his two sisters, one of whom afterwards became the wife of Hyrum Smith and the mother of the late President Joseph F. Smith.

Presently Elder Pratt was joined by Elder Orson Hyde, and the work of the ministry moved on the faster. Public debates were held, and were reported by the press; dodgers were printed and distributed by the thousands, to refute the slanders published against the "Mormons;" branches were organized in a number of towns, making it necessary to establish a circuit for the elders, which required two weeks for them to complete.

It should be known, however, that this was not the first mission undertaken to Canada. The first Latter-day Saint to preach in the Dominions was Orson Pratt, brother of Parley. He had gone there three years earlier. In the autumn of the same year the Prophet, with Sidney Rigdon, had visited Upper Canada, preached in some of the towns,

and baptized sixteen persons and organized them into a branch.

But nothing in particular had grown out of the work here of either Pratt or the Prophet, so far as we know. The converts were isolated cases. In the case of Parley P. Pratt, however, the work he did in Canada became a nucleus for a larger conversion. Some of the prominent men of whom we shall hear later on were Canadians, who came into the Church through the work, indirectly, of Elder Pratt.

Question and Problem

1. Explain the success of Elder Pratt in Canada.

2. When do you consider a missionary successful and when not? Explain.

Twenty-Nine

"RODS AT A STROKE"

On a Sunday in June, 1837, Heber C. Kimball sat in his place in the Kirtland temple waiting for the services to begin. The Prophet came up to him and sat beside him for a moment.

"The Spirit of the Lord has revealed to me," Joseph whispered in his ear, "that you are to go to England to preach the gospel and to open the door of salvation to that nation."

Sudden and unexpected as this call was, yet Heber C. Kimball, in exactly nine days, left Kirtland on what proved to be the most important missionary enterprise thus far undertaken by any one in the Church. Orson Hyde, Willard Richards, and Joseph Fielding accompanied him.

Elder Kimball was then thirty-one years of age. He was of Scottish descent. Born in Vermont, he had moved to New York State, had there taken up the potter's trade, and had become rather well-to-do. At twenty-one he had married Vilate Murray, who was in her seventeenth year.

Toward the end of the year 1831 five "Mormon" elders had come into the neighborhood of Mendon to preach. Heber C. Kimball and Brigham Young who were fast friends even then, had gone to hear them. Although they were converted on the spot, yet they did not join the Church until the spring of 1832.

Immediately after his baptism, while his clothes were still wet, he had been confirmed, kneeling on the bank of the stream where the ordinance had been performed. "I received the Holy Ghost," he says, "which was like a consuming fire. I felt as though I sat at the feet of Jesus. I

continued in this way for many months. It seemed as though my body would consume away. At the same time the Scriptures were unfolded to my mind in a wonderful manner."

On moving to Kirtland, which he did in the following November, he had taken an active interest in religious work. He and the Prophet had been especially drawn to each other, through a natural kinship of spirit. His first view of that great leader was of a wood chopper felling trees.

The selection of Heber C. Kimball to head the English mission shows Joseph Smith's insight into men, for no better choice could have been made. Tall and powerfully built, with black eyes that looked through you, he made a figure to win anywhere a second glance. In his thinking and manner he was perhaps the most original personality "Mormonism" ever knew. Naturally tender-hearted, kindly, and sympathetic, the poor and unfortunate, of whom he was to see a great many in England, instinctively took to him. He had been one of the first three men chosen for the apostleship.

The missionaries landed, as indeed they had left home, without a cent. A woman in Kirtland had given Elder Kimball a five-dollar bill, with which he had bought two fares as far as it would go, and Elder Richards had received, in Massachusetts, fifty dollars that was owing him there—which took the two to New York City. In the metropolis they had worked at manual labor for the privilege of sleeping in an old warehouse. It is not on record how they managed to get their passage on the packet boat that carried them to Liverpool—which was eighteen dollars apiece, not counting the food they had to buy for the voyage. And here they were, seven of them, stranded on foreign soil. For the four who left Ohio had been joined in New York City by three others from Canada—Elders Russell, Goodson, and Snyder.

Like Wilford Woodruff, Heber C. Kimball was "psychic," as we say nowadays. He believed in dreams and divine promptings—and followed their lead.

Shortly after landing he had a dream in which his missionary work was foreshadowed. He was in the water about to be drowned, when an angel put a hand under his chin and started him toward the shore. "Now you can go alone," the angel said. Whereupon he went "rods at a stroke," to safety, and had no further trouble. This he interpreted to mean breakers ahead, but, after that, success—which proved to be the case.

And a divine prompting was soon to come. For the Spirit whispered to Elder Kimball, "Go to Preston." Preston was a town some miles distant from Liverpool.

When the missionaries reached Preston, the place was all decked up in colors, and a parade was passing the station, headed by a brass band. All this pomp and display, however, was not to honor the newcomers, but was a notification to the townspeople that a certain political party should be put into power if the nation would be saved. But the elders got much comfort out of a legend on one of the banners carried in the procession—"Truth Will Prevail."

In Preston there was a reverend gentleman by the name of Fielding, a brother of Joseph Fielding, who had come with Apostles Kimball and Hyde. He was pastor of a church there. After receiving letters from his brother and sisters in Canada, in which the new religious movement was spoken of, the minister had told his flock about it and advised them to pray that missionaries might come to them from the United States. And now some missionaries were actually here.

Three times in succession the elders preached in Vauxhall, at Mr. Fielding's invitation. They made a profound impression—so much so, in fact, that the minister became

alarmed when he saw how things were going with his congregation. He refused to let the missionaries preach there again. Not only so. But he attempted to dissuade them from baptizing some of his congregation, who had wanted to join the Church. Elder Kimball has answered: "They are of age," and that settled the matter.

This sudden change of heart in the preacher started things for the opposition. Other avenues were closed to the missionaries. And then, too, they experienced wrestlings with the invisible powers of evil in another way. Thus was fulfilled the first part of Elder Kimball's dream, and he looked forward to the fulfillment of the other part, when he should swim "rods at a stroke."

And his anticipations were realized beyond his fondest hopes.

The first baptisms in England were performed out of doors, under the eyes of several thousand curious spectators. After that the missionaries were called "the dippers." Nine persons became members of the Church on this occasion. The first was George D. Watt, who, after his immigration to Utah, became Church reporter. Another was a Mrs. Walmsley. She was in the last stages of tuberculosis, and had been given up by the doctors to die. Elder Kimball had promised her that "if she would believe, repent, and be baptized, she should be healed of her sickness." She was carried into the water, but walked out of it, unaided. Later she came to Utah, settling in Bear Lake valley, and lived to be very old.

And now the elders divided their forces, so as to cover more ground. The two apostles, with Joseph Fielding stayed in the neighborhood of Preston, while the other four went elsewhere, two in a place. Pretty soon, however, Goodson became disgruntled over something, and went home.

From now on baptisms became a matter of daily occurrence. Elder Kimball says that on some days he went into the water many times to perform that ordinance. And

on each occasion from five to twenty-five persons were immersed. In twenty-seven villages around Preston branches of the Church were organized. After eight months, when the chief missionaries left for home, two thousand men and women had joined the Church, fifteen hundred of them through the ministry of Elder Kimball.

The labors of this tireless worker at Chatburn will show the extent to which the people were hungering for the truth.

When he expressed a desire to go there, attempts were made to dissuade him from doing so. The people there were wicked, he was told, and had always been rough on preachers. But Elder Kimball was never a man to be turned aside from what he thought he had a prompting to do. If the people were wicked, that was all the more reason for preaching to them. So he went.

Contrary to every prediction, the people received him with open arms. They hired for him a large tithing barn, which they crowded to capacity. He preached from the top of a barrel, placed in the center of the room.

When he had finished, he felt a tugging at his coat. It was a woman. "Maister, maister, will you baptize me?" And then from all parts came the same query—"And me?" "and me?"

That day he took twenty-five down into the water, and the next morning another twenty-five. So it went. In five days he and Elder Fielding had brought one hundred and ten persons into the Church.

There must have been something extraordinary about this man. Wherever he went, people flocked to hear him preach. They wept as he taught them; they called their children around them and told them about him; they accompanied him when he went away as if he was a long-loved friend or benefactor.

Question and Problem

1. Account for the manner in which Elder Kimball was received wherever he went.
2. What characteristics in us lead to this kind of popularity to-day?

Thirty

"THE LIVING CHURCH"

In the preface to the *Doctrine and Covenants,* which was given as a revelation to the Prophet Joseph Smith in 1831, is the striking phrase we have used as the title of this chapter. It is a unique application of the word "living," and is evidently employed to point out the essential characteristic of the religious movement that had just begun.

When is a church "dead" and when "alive?" And how can we tell whether or not the life-fluid runs in its veins?

Every organization, whether social or political or religious, presumably gives certain advantages to those who belong to it. That ought to go without saying. Otherwise there would be no reason for its existence, in the first place. The United States, for example, grants to its citizens, and to no one else, the right to vote and to hold office. And the exercise of this right is usually taken as an indication that one is a citizen of that nation.

Now the Church of Christ is not an exception to this rule. Not only does it guarantee to its members, on certain conditions, salvation in the next world, but it assures them certain privileges in this life. The true Church is always accompanied by certain signs.

What are these signs?

First, through faith, bodily ailments may be removed —the blind made to see, the deaf to hear, the dumb to speak, the lame to walk, the effects of poison overcome, and the bite of serpents made harmless. Secondly, speaking in unknown tongues is made possible through faith. Thirdly, devils, or evil spirits, may be cast out by the exercise of faith. Fourthly, disciples may prophesy things that are to

come, by the power of the Holy Ghost. Fifthly, other "gifts" may be enjoyed by the Saints, such as those enumerated by the Apostle Paul—wisdom, knowledge, faith, discerning of spirits.

These various "gifts" are so many ways in which the Spirit manifests itself. They are "signs" of its presence. Where these signs are absent, there is death; where they are present, there is undoubted life. One of the first proofs of apostasy in modern Christianity came when false teachers, noting the absence of these signs, declared them to be no longer necessary, since the world had been converted.

Sometimes, people say to our elders, in the mission field: "Show me a sign, so that I may be convinced."

Whoever says that is putting the cart before the horse. Signs are for believers. So Jesus tells us. They "follow," not precede, faith. And they are to be viewed as blessings. Indeed, the Lord warned the Saints in Joseph Smith's time against any "boasting" on account of their enjoyment of the miraculous. The true spirit respecting them is one rather of appreciation, of humility, of thanksgiving. For what is more beautifully appropriate in the character of God than that He should desire to relieve human suffering, whether of body or mind?

These signs of faith have been abundantly manifested in the Church in this dispensation, as the following typical instances, drawn out of literally thousands, will tend to show.

Of the "casting out of evil spirits," we have already given an instance. It was the case of Newel Knight.

Doubtless in the history of Christianity, as well as in the history of the Church of this dispensation, there has been a tendency to attribute to "possession" ailments of body and mind that were due to physiological or mental disturbances. That is why, no doubt, it has become fashionable in certain circles to relegate evil spirits to an age of

ignorance and superstition. But, admitting that the devil has been used too much as an alibi, still it does not follow that there is no devil or that he does not "possess" the bodies of men. The question as to whether satan really exists is not one to be answered authoritatively by either the physiologist or the psychologist, but rather by the spiritual expert. And Jesus, the greatest of these experts, assures us in more than one place that there is a devil and that he does actually take possession, on occasions, of the human body.

In the Canadian mission, while Parley P. Pratt was there, a blind woman was healed through a blessing pronounced by him. And this case created about as much excitement in the neighborhood as the healing of the blind man by Jesus eighteen hundred years before.

She was a widow with four little children. After her husband's death she had taught school, but had lost her sight completely. The parish supported her. Then Elder Pratt came along, with his doctrine of the ancient Church restored, with its former power and blessings. He found her, discouraged and alone, in her gloomy, darkened room. She assured him she had faith to be healed. So he administered to her. Immediately she threw off the bandages, lifted the shutters, and presently walked unaided to a neighbor's, where a meeting was to be held.

The exercise of the gift of prophecy by Elder Heber C. Kimball proved a blessing to the Saints in England, in 1838.

A man named Webster was among the converts in Preston. Being a rather able man, he rose at once in the esteem of the Saints in that locality. Now this man, after the departure of Apostles Kimball and Hyde for America, began to assume a prerogative to set things right in the Church, which he did not have. For Elders Fielding, Richards, and William Clayton had been given charge of the mission. And Webster, as against these three, was becoming an increasing element of disturbance among the converts.

His subsequent ex-communication did not greatly diminish his influence in certain quarters.

At this point Elder Fielding opened a lettter which Apostle Kimball had given him. It was sealed, and witnesses testified that the seal had not been broken. He read the letter to the Saints. Among other things it said: "Brother Webster will not abide in the Spirit of the Lord, but will reject the truth and become an enemy of the people of God." That settled matters so far as Webster was concerned, and the faith of the Saints was strengthened.

Speaking in "an unknown tongue" has been a rather common experience in the modern Church, together with the "interpretation of tongues."

The main purpose of this gift, it would seem, is to communicate the gospel message to another, whose language has not been learned. But it has been employed also for strengthening the faith of members. It may prove, though, a two-edged sword, since it can easily be counterfeited in the main. The Apostle Paul, who tells the Corinthian Saints that he spoke in tongues more than they all, yet says that in the Church he "had rather speak five words with his understanding than ten thousand words in an unknown tongue." Still, when inspired by the Spirit of God, it becomes a sign to the believer.

The test of the proper exercise of this gift, as indeed of every spiritual gift, is the extent to which good results. For here, as elsewhere, the saying of Jesus holds—"Ye shall know them by their fruits."

In the beginning of "Mormonism" these signs were more common than they are to-day. That was the case also in the Christian dispensation. The reason for this is perhaps that the faith of the early Saints needed strengthening, in view of the fact that there was so much opposition and that there had been so long a dearth of spiritual manifestations. Also perhaps miracles were more noticeable then.

Streams leaping down the mountain side and uniting to form a river, make a great deal of noise as compared with the easy, placid flow of the river after it has reached the valley below. So it often is spiritually. The miraculous is now taken for granted in the Church—healings, the speaking in new tongues, prophecy and the rest; and our faith does not now depend so much on the outward manifestation as that of the early Saints.

The main thing, however, is not to deny them, but to believe them and to leave the door always open to their exercise.

Question and Problem

1. When is a church alive, and when dead?
2. What distinctively spiritual manifestations have you experienced?

THIRTY-ONE

THE HOUSE OF GOD

A story is told of an old pagan chief, who was wiser than one would think and whose mind had learned somehow to poke its way through the crust of things to see what was underneath.

One day a Christian missionary called on him and explained that he would have to be baptized in order to go to heaven. "My father and mother were not baptized—where are they?" the chief wanted to know. The minister said they were in hell. "And my grandfather and grandmother —are they in hell, too?" He was assured that they were. "Well, then," he said, dismissing the preacher, "I'll go there also."

This problem of what to do about the countless unbaptized dead, has put up to the modern Christian a perplexing dilemma. Either baptism is not essential to salvation, as

Jesus says it is, or some of the best people that ever lived are in hell. Of course, neither horn of the dilemma is a pleasant one to take hold of.

No wonder the minister could make no headway with that old pagan chief. And no wonder millions of thinking people in Christian countries have become disgusted with the sort of Christianity that displaced the religion of Jesus. For it is a serious reflection on God to say that He requires something of man and then makes it impossible for man to do that thing. Tantalus would be an admirable character by the side of a god like that.

Naturally the same question came into the minds of the early "Mormons." And they at first answered it in the light of what they already knew. "God is just" and "Seek no crop where 'twas not planted," was their first explanation—which did not explain anything. But as the query persisted and this answer did not seem to satisfy, the Prophet, as was always his wont, sought and obtained an answer that did satisfy. Not all the answer came at once, however, but in installments, as is often the way with the Lord. The spotlight of revelation under which this vexing problem was placed, gradually widened its spread of rays till, as time passed, the problem was no longer a problem.

The first hint of that solution came when the ancient prophet Elijah appeared in vision to Joseph Smith and Oliver Cowdery, in which he said the time was approaching for the fulfillment of Malachi's prophecy. Malachi had predicted that God should plant in the hearts of the children the promises made to the fathers and that in consequence the hearts of the children should turn to their fathers. Otherwise the earth should be "utterly wasted" at the second coming of Christ.

This vision threw light upon, and fit in exactly with, what the Lord had revealed to the Prophet Joseph about the eternity of the human spirit.

For man, like God, is a spirit. His body is but a "tabernacle"—necessary, to be sure, but still a tabernacle. And he is at bottom the same in all his "estates," whether unembodied, embodied, disembodied, or re-embodied. That is, under each of these conditions he has the power to think, to feel, to will. This being true, he can apprehend truth in all these different spheres of life, although the conditions are unequal.

The gospel plan, however, is intended primarily for the mortal, or embodied, state. Here is man's main chance to start things salvation-ward. But it is not his only chance. For if, through the misconduct of those who have gone before him, the gospel was not on the earth when he was alive, he will be given an opportunity in his disembodied state to accept its fundamentals. And whatever ordinances, like baptism, are prerequisite to his further advancement may be performed for him by men in the flesh. For salvation, too, is of necessity on the installment plan.

So much is necessary by way of preparation for what is to be said, in this chapter and others to follow, about the building of temples by the Latter-day Saints.

The first of the temples built in this age for religious purposes was erected in Kirtland, Ohio. It was not a temple, however, in the sense that we now understand that word. For no "endowments" for the living and no "work" for the dead were done in it. The dedicatory prayer, which was given by revelation, calls it a "House of God" and designates it as a place of fasting and prayer and worship, of faith and order and learning. It was a place also where those who came into it might be taught "words of wisdom out of the best books," and where they might "seek learning by faith as well as by study." And, in addition, within its precincts the apostles were to be "endowed with power from on high," preparatory to their going on missions.

The Kirtland temple was built at a tremendous sacrifice on the part of the Saints. There were not many of them, as compared with later periods, and almost all of them were poor. But they set to work with a will, because God had commanded it.

Not only men, but women and children, too, did their part in its construction. For while the men worked as masons, carpenters, plasterers, what not, the women and children, says Eliza R. Snow, were "actively engaged in boarding and clothing workmen not otherwise provided for —all living abstemiously as possible, so that every cent might be appropriated to the grand object."

Some of their neighbors said the leaders of the Church were crazy or designing in requiring such a large building under the circumstances. But they were neither the one nor the other; they were merely obedient to the divine will. At times, however, it appeared as if the temple would not be finished, for the reason that certain opponents were determined to interfere—as if it were any of their business what the "Mormons" did. Some of the workmen actually had to go armed to their jobs and to be protected by arms while they worked.

Dedicatory exercises were held in March, 1836. Between nine and ten hundred persons crowded into the building, and hundreds were turned away. It is pleasing to note that the words of all but one of the hymns sung at the services were by home writers. These were: "Ere Long the Veil Will Rend in Twain," by Parley P. Pratt; "O Happy Souls Who Pray," "Now Let Us Rejoice," "Adam-ondi-Ahman," and "The Spirit of God Like a Fire is Burning," by William W. Phelps. The prayer, which was given by revelation, was read by the Prophet.

The authorities of the Church were presented at this session, and voted upon by the priesthood by quorums. Also the sacrament of the Lord's Supper was administered. Elders Don Carlos Smith, Oliver Cowdery, Frederick G. Wil-

liams, David Whitmer, Hyrum Smith, Sidney Rigdon, and the Prophet were speakers on this occasion. Elder Brigham Young spoke in tongues, and Elder David W. Patten gave the interpretation.

Another meeting was held in the evening, but only for the priesthood. There were four hundred sixteen present—the largest number, says the Prophet, that had ever assembled at one time since the Church was organized. This meeting continued till eleven o'clock at night. It was on this occasion that there was heard "a noise like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power." Some of the men prophesied, others spoke in tongues, and still others saw visions. The Prophet says: "I beheld that the temple was filled with angels, which fact I declared to the congregation."

On the following Sunday a large meeting was held in the temple. After the administration of the sacrament, Joseph and Oliver retired behind the veil isolating one of the pulpits, and engaged in prayer. Rising from prayer, they beheld a vision. Jesus stood upon the breastwork of the pulpit, hair white like pure snow, and His countenance like the sun for brightness, and under His feet "a paved work of pure gold in color like amber." He said, among other things: "I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house."

After this vision closed Moses appeared to them and committed to them the "keys" of the gathering of Israel from the four parts of the earth. And then Elias appeared saying: "In you and in your seed shall all generations be blessed." Finally, the Prophet Elijah showed himself and gave them the "keys" of salvation for the dead.

In this temple at Kirtland was organized a school for the elders, where Greek, Hebrew, and English grammar were taught by scholars procured from outside the Church. Thus was realized one of the purposes of the building—study out

of the best books the wisdom of the ages. The Prophet was one of the students in these classes.

The Kirtland temple is still standing, but is not now in the possession of the Church. It is one of eight buildings that have been erected in this dispensation to be called temples—one in Nauvoo and the others since the Church came West.

Question and Problem

1. Explain how salvation for the dead widens our vision of God.
2. In what ways may you aid in this work for the dead?

Thirty-Two

AN EFFECTUAL WORKING OF PARTS

"Equal rights and privileges, is my motto. One man is as good as another—if he behaves as well. All men should be esteemed alike, without regard to distinctions of an official nature."

That is from Joseph Smith. It was said to a body of priesthood at Kirtland in March, 1836.

Oliver Cowdery was about to put to the whole body of men some resolutions on ordination and licenses. But before he did so the Prophet rose and said the resolutions "must needs pass through each quorum separately." And what is more, they were to be put to the lesser quorums first, the deacons, and from them up to the highest, the first presidency, evidently so that every man might feel free from pressure from above. It was to be a general rule for the guidance of the whole Church in matters of priesthood.

Such a rule of democracy in religion was something decidedly new in the world.

In all ages before this, priesthood was a matter for a few hand-picked men. The Jews had their levites, the early Britons their druids, and the later Christians their trained clergy. It remained for the Latter-day Saints to make the priesthood universal among its male membership. For with them every man, and every boy of twelve or more, is urged to become an elder. And if they do not hold the priesthood in some one of its degrees, it is because they do not want it or are not willing to live for it. To be sure, no one is expected to aim for any particular position in the Church, but that is another thing.

To hold the priesthood and to exercise its functions was looked upon by the men of this period as a high privilege, not as a mere duty to be performed without due

thought and feeling. They yearned and prayed for it, as we have seen in the case of Wilford Woodruff. "In the afternoon," says the Prophet in his Journal, "I assisted the other presidents in distributing the Lord's supper to the Church, receiving it from the Twelve, whose *privilege* it was to officiate at the sacred desk this day." Note that word "privilege," as opposed to the word "turn" or even the word "duty." It gives us a slant on the mental attitude of Joseph Smith and the men who helped to found the Church in this dispensation.

A noteworthy thing about the development of the Church in this age is that every spiritual organ came in answer to an expressed need.

This is true of the ideas revealed, and most heavenly manifestations. These almost invariably came, according to a true pedagogical theory, because somebody asked for them. The First Vision, the vision of Moroni, the vision of John the Baptist, the numerous revelations to individual inquirers, the vision to the three witnesses of the *Book of Mormon,* even the organization of the Church—these all, and many others that might be cited here, came in answer to questions asked by the Prophet or some one else. Indeed, Joseph Smith's guiding principle seems to have been that luminous sentence of Jesus: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

And certainly this principle of a recognized need operated in the appearance in the Church of the various parts of the organization.

Than that first organization, in 1830, nothing could be simpler—a presiding elder, Joseph Smith, and a clerk, Oliver Cowdery, to record the doings of the new movement. But it was sufficient. Two of the six members had already been ordained elders, and others were ordained to some office or other at the time of the organization. Thus in the

moment of its creation there appeared in the Church a total lack of that spirit of priestly monopoly which characterized every religious order the Prophet was acquainted with at the time.

But the little society grew by leaps and bounds, and as it grew new functions appeared. The "branches" of the Church, first at Manchester and Fayette and Colesville and then in other places, could not be presided over by the first and second elders. For these were general officers. So local men were chosen to take charge. But as the number of branches increased, a larger general organization was needed. And as this larger organization was required, it was created.

In January, 1832, Joseph Smith was sustained, both in Kirtland, Ohio and in Independence, Missouri, as "president of the high priesthood," and for more than a year he acted without counselors. But in March of the following year, his duties having become too numerous for him, he chose two assistants, or counselors, to ease his increasing burdens. These aids were Sidney Rigdon and Frederick G. Williams. They were to be "accounted equal" with the president "in holding the keys of this last kingdom." Joseph later explained that "where I am not, there is no first presidency."

The presidency of the high priesthood is a spiritual function primarily. It is intended to administer ordinances and to bestow blessings upon the Church. Joseph Smith was peculiarly fitted to fill this office, both by nature and by experience. Herein lay his "gift." But he had no "strength" in temporal things; the material was not to be his "calling." That had been made clear to him by the Lord very early in his life. And so there gradually emerges into sight that great division of the Church into the spiritual and the material.

This material end of things was to be handled by a presiding bishopric. But even this office developed. Edward Partridge, the first bishop in this dispensation, was a

local officer in Kirtland, to begin with. For several months he acted without counselors, but later Isaac Morley and John Corrill became his counselors. Presently, however, these two men were made bishops, and Partridge was given two other assistants—Parley P. Pratt and Titus Billings. Thus the first bishop became a general officer, having charge of all the other bishops, who acted in the material concerns of the organization—subject, of course, to the direction and supervision of the first presidency.

Since the greater work of the Church was spiritual and since the field for that work was daily growing, it soon became apparent that the first presidency would have to have assistants. And this additional help came in the form of a quorum of twelve apostles and quorums of seventy. These two organizations were effected in February, 1835.

The apostles were selected by the three witnesses to the *Book of Mormon*. Their names, in the order in which they were finally arranged, are: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton and Lyman E. Johnson.

Of these twelve men, the oldest of whom, Marsh, was thirty-six and the youngest, Lyman E. Johnson, but twenty-four, only seven were sufficiently converted to stay with the Church, the other five being excommunicated for one reason or another during the strenuous days in Missouri.

After the dedication of the temple the apostles were "endowed" with the promised "power from on high" as a preparation for their mission to the nations. They were to travel two by two, and to preach Jesus Christ and Him crucified "in all meekness and sobriety, and not contend with others on account of their faith. Whoever did this was promised that he would not "pull down persecution" on

his head, and should always be "filled with the Holy Ghost." And this quorum, which was "equal" with the first presidency, was to see that the gospel was preached to all the world.

At about the same time the first quorum of seventy was organized in Kirtland. As the name suggests, it comprised seventy men. The seven presidents of this quorum, who presently became general officers in the Church, were: Joseph Young, Levi W. Hancock, James Foster, Daniel S. Miles, Josiah Butterfield, Salmon Gee and John Gaylord. Only three of these retained their standing in the Church till their death—Young, Hancock, and Miles.

The office of patriarch also was created in this period. From December, 1833, to September, 1840, the Prophet's father, Joseph Smith, Senior, was patriarch. This is the only office in the Church that is hereditary. For, according to a revelation (Section 107), "the order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed."

In this way the growing interests of the new organization, both material and spiritual, were taken care of. Later chapters will show how adequate these measures proved during a period of greater expansion of the Church in both respects.

Question and Problem

1. What is back of the idea of democracy of the priesthood?
2. Why is priesthood necessary to-day?

V
Consecration

IT has always been a cardinal teaching with the Latter-day Saints, that a religion that has not the power to save people temporally and make them prosperous and happy here, cannot be depended upon to save them spiritually and to exalt them in the life to come.—Joseph F. Smith.

Thirty-Three

THE BREAD AND BUTTER PROBLEM

Five hundred years after Christ some Syrian monks got the notion that they could serve God better in the air than on the ground.

So they erected tall pillars, capped them with little huts to keep off the sun and rain, and roosted up there like turkeys, without ever coming down to eat or sleep, to bathe or change their filthy clothes. Their food was handed up to them.

The most famous of these pillar saints was a certain Simeon Stylites. He was the most famous because his perch was the highest and because he occupied it the longest. It was sixty feet high and three feet in diameter, and he lived on its top for thirty-seven years. Therefore the masses paid him more homage than they did the rest.

Asceticism, as this ideal was called, lasted with fluctuations, till 'way into the twelfth century. But the type of Christianity out of which it grew continued much longer than that—down, in fact, to the time of Joseph Smith, and later. Not, of course, that men lived on pillars any more, but the more pious folk still thought very poorly of this life and pined for the life to come. Even the puritans, in Macaulay's pointed phrase, wanted bear-bating stopped, not because it gave pain to the bear, but because it gave pleasure to the spectators.

Jesus did not talk much, it seems, about the next world. In the *Gospels* is not a great deal of what we call theology. But He talked not a little about life. And what is more, he does not appear to have paid any attention to our conventional divisions into mortal and immortal.

Very gradually, though, as time went on and the light

of Christ became dimmer and dimmer in the world, Christians fixed their eyes more and more on the life to come and less and less on the life that is here and now. It may well be that, finding this world full of hard circumstances, they sought escape by setting their minds on a world where God is said to "wipe away all tears forever from the eyes" of those who enter it. At all events, man's earth-life became to the pious Christian a thing rather undesirable on the whole.

And so in the end there took place an almost complete separation in the Christian religion between this life and the life to come, with the stress on the future life. Walking in this world, they lifted their eyes to heaven. It is as if one should step into a ditch while contemplating the stars. No wonder some moderns look on the Christian heaven as a "fabrication" and a "social handicap" to the race. It is this mediaeval heaven they are thinking about.

In view of this transfer of emphasis from this world to the next, from the ideal of Jesus to the ideal of the pillar saints, it is all the more remarkable that the Prophet Joseph Smith should have been uninfluenced by that theory of life and have leaped over it to the era of primitive Christianity.

It is pretty generally conceded nowadays that that is what will have to be done by the Christian churches if they are to function in modern life. As a matter of fact, this reluctance on their part to give up an outworn ideal is the root cause of the widespread discontent with modern religion. And that Joseph Smith should have anticipated twentieth century tendencies in this respect, speaks well for his mental fiber, if we deny his divine inspiration.

For "Mormonism" has scant sympathy for that constant whining in the presence of the material in life, that pious yearning for the disembodied state, which characterized the religions that displaced the creed of Jesus. The other world is all right, but so is this world—if we make it so. *Now* is the day of salvation. Procrastination is the thief of

immortality as well as of time. There is no maudlin sentimentality about the religion of Joseph Smith and Brigham Young. That faith seeks to make people prosperous and happy here and now, not merely to point their eyes skyward. It would make the will of God prevail in this world as well as in heaven.

"Mormonism," like the sturdy faith of the old Hebrew and Nephite prophets and like primitive Christianity, is based on the conviction that God demands righteousness.

Now righteousness means conduct that squares with a certain standard of measurement—namely, the divine standard. It is not merely *thinking* what is right, but also *doing* what is right. And this applies not only to such private affairs as prayer and attendance at church, but to our economic and industrial relations with one another. "I desire mercy, and not sacrifice," said Hosea to his contemporaries, many of whom, it seems, thought they had done their whole duty when they had burnt an offering on the altar. And Isaiah went into details. "Seek justice," he said, "relieve the oppressed, judge the fatherless, plead for the widow."

The prophets and seers of all ages have been champions of the poor and helpless—of whom there have ever been many in the world. These men of God have always set their faces against the land-hunger of the rich, who "join house to house and lay field to field," to the detriment of the peasantry; against capitalistic ruthlessness, which "sells the righteous for silver and the needy for a pair of shoes:" against all individualism in general that endeavors to make a profit at the expense of other people.

In close kinship with these elder prophets—Amos and Hosea and Isaiah among the Israelites in Palestine and Nephi and Benjamin and Alma among the Israelites in ancient America—was the "Mormon" prophet, Joseph Smith. Always his sympathies went out to the poor, the helpless,

the down-trodden everywhere. Nor was he satisfied with words merely. For, as we shall see as we go on with this section, he set in motion some ideas that strike at the very source of our economic troubles to-day. Although Joseph Smith did not approve of profanity, still he says, "I love that man better who swears a stream as long as my arm, yet deals justice to his neighbors, and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite."

"Mormonism" therefore has always taken account of the temporal needs of man and provided for these needs.

It looks upon the fleshly body of man, not as a thing to be set on a pillar, to rot nor to be made thin and weak by mistreatment even in the name of religion, but rather as an instrument of the intelligent spirit, which is to be made as efficient as possible.

It views work, both physical and mental, as a privilege and duty on the part of men and women, and places idleness as among the cardinal sins. The idler, says "Mormonism," is to be "had in remembrance before the Lord."

Furthermore, it demands in all commercial relations between man and man, not justice merely, but equality also, as an indispensable element of spirituality. And that is something new in the world.

Just what ideals the Church has for the temporal life of its members, will be detailed in the chapters of this section.

Question and Problem

1. Explain why it is the business of the Church to teach fundamental economic principles.
2. In your own life just what proportion of your life is economic?

Thirty-Four

THE WILDERNESS AMONG THE LAMANITES

We must return now to the five men who comprised the mission to the Lamanites and who were hiking their way westward, to see what happened to them after they left that copy of the *Book of Mormon* with Simeon Carter fifty miles out from Kirtland.

Their instructions, it will be remembered, were to go to the western borders of the state of Missouri, beyond which they would find the American Indians, or Lamanites. At that time there was a treaty between the natives and the United States government that west of Missouri was to be Indian territory and that white men would not be allowed to settle there or to disturb the rights of the tribes. This was one reason why the missionaries had to go so far inland to fulfill their errand to the Lamanites on this occasion.

That was a journey to try the stoutest heart. It lay through the greater part of Ohio, Indiana, and Missouri, touching Sandusky and St. Louis. Much of the way led over prairies both trackless and uninhabited. Sometimes they waded through snow waist-deep, and sometimes they were drenched by rains. Often they were unable to make fires, at which times their fare was raw bacon and frozen bread. They walked almost the entire distance, carrying their baggage.

At last they reached Independence, Missouri, the starting point of trappers and hunters in the Great West. Here two of their number hired out as tailors, while two others, Elders Cowdery and Pratt, crossed the border line into Indian territory to talk with the natives.

The Delaware chief received the missionaries in a kindly spirit, and called a council of his main warriors to hear

the message of the strangers. Oliver Cowdery was spokesman. He related the story of the coming forth of the *Book of Mormon* and its connection with the native races of America, ending his talk by presenting the chief with a copy of the volume.

And with that single speech of Cowdery's the mission to the Lamanites came to an end, as far as preaching to them was concerned. For pretty soon some ministers got busy with the Indian agent there, and that official forbade any further intercourse between the elders and the natives. So the two men returned to Independence to hold a council of their own.

At a meeting there of the five missionaries it was decided to send one of their number back to New York to report. Elder Pratt was chosen to do this. When he reached Kirtland, however, which he did after a long delay on account of sickness, he discovered, to his surprise, that not only had the branches greatly increased which he and his fellow missionaries established in the neighborhood, but also that the headquarters of the Church had been removed to Ohio.

Had, then, the mission to the Lamanites failed?

In one sense it had, but in another sense it had not. If the missionaries and the Saints at home had expected an influx of natives into the Church, then it had not succeeded. For no Indians had been converted. But the mission had proved successful in a sense probably that no one, unless it was the Prophet, had even guessed.

It had shown, for one thing, what men were willing to do for the new faith, and it had done this in the very beginning of the movement. That men of the character of Cowdery, Pratt, and Williams, who had known one another only a few weeks, should have been willing to undertake such a toilsome, arduous, and painful journey on foot, a distance of a thousand miles in the most inclement season of

the year—this was something to demonstrate in a very positive way the grip of "Mormonism" on the heart, and the leadership of the twenty-five-year-old Prophet of Palmyra.

And then, for another thing, it had blazed the trail to the place where Zion was to be built and where the Church was presently to have a try at a new order of things.

For at the same time that the Saints were becoming interested in the American Indians there was an increasing curiosity in what the *Book of Mormon* says concerning the establishment of the New Jerusalem on the American continent. Where was that to be, and when? The Prophet, as was his custom, inquired of the Lord in the matter, and received an answer—not at one time, but at various times.

The first information was to the effect that the location of that city was "on the borders by the Lamanites." This, the Saints knew, would be somewhere in Missouri. And so all eyes turned to the Western frontier, where the missionaries had gone. Later it was revealed that it was to be the gathering place for the Saints—the "center place."

It was to be called the New Jerusalem, and be "a land of peace, a city of refuge, a place of safety for the Saints of the Most High God." The glory and the terror of the Lord would be there also, "insomuch that the wicked would not come there. And there should be gathered people out of every nation under heaven."

That was something to look forward to.

In July, 1831, the Prophet, with others, went on a visit to Missouri. Then it was revealed just where the city was to be, with the temple also. The region in and around Independence, Jackson county, was designated as the "place for the city of Zion," and the spot for the temple was pointed out as lying "westward, upon a lot which is not far from the court-house." And the Saints were advised in a revelation to purchase the land "even unto the line running directly between Jew and Gentile."

From then on the gathering of the "Mormons" in Missouri went on apace. Sidney Gilbert was appointed purchasing agent, and all moneys were to be paid to him. Not only the Saints in Ohio were asked to send in their contributions, but those also who were in the various mission fields. Elder Woodruff speaks of collecting money for the purpose in Tennessee. Other missionaries doubtless did the same. In these months, according to the Prophet, the main interest of the Saints was Zion, the New Jerusalem.

One of the singular things about early "Mormonism" is that the revelations given always pointed the minds of the Saints forward, rather than backward. Always there was something to come. And that had a wholesome effect on every one who accepted the teachings of Joseph Smith.

Question and Problem

1. Just why, in your opinion, does this journey show the grip of "Mormonism"?
2. What "grip" has "Mormonism" on your heart?

Thirty-Five

"A MARVELOUS WORK AND A WONDER"

In West Virginia, many years ago, there was a man of considerable wealth, who used to entertain the missionaries and many of the Saints at his home. One time he thus cared for as many as thirty, and all of them slept on feather beds.

He was not himself a "Mormon." Nor was any other member of his family. His reason for not going to meetings, although his wife and children attended, was that, if he joined the Church, he would be required to sell out and go to Utah, and he did not want to do that. But on being assured that such would not be the case, he began to attend the "Mormon" services. In the end he was baptized, with his family.

Not long afterwards he said to the presiding elder there, "I have decided to sell out and go to Utah." The elder was surprised. "Maybe," he said, "you won't be able to realize enough from your sale to warrant your doing that just now." But the man answered, "That does not matter. I would go if I had to walk every step of the way and carry my valise in my hand."

Here was a man whose every interest, humanly speaking, lay in staying where he was. The roots of his life were in West Virginia. His home, his family, his friends, his property, were there. Besides, if he picked up and left, he would be going to strangers and into a strange environment, and he did not know therefore just how everything would go with him financially. Yet he wanted to go and did go.

One of the main ideas underlying the Church in this dispen-

sation is what is generally known as the principle of "gathering."

According to "Mormonism" certain events in the divine plan are to take place before the end of things mortal. One of these is a work of preparation for the second coming of Christ to reign on the earth as King of kings and Lord of Lords. Another is the "safety" of those who accept the gospel from the "tribulation and desolation" that will be visited upon the "wicked" in the last days. And these purposes, we are told, can best be accomplished by the gathering of the "elect" into one place "on the face of this land" of America. Spiritually, as well as materially a hundred, a thousand, a million men, working together, can accomplish more than the same number of men, working separately.

The idea of gathering, so far as its modern application on a large scale is concerned, is original with the Latter-day Saints. But God, and not man, they believe, is the source of it. If that is the case, however, then it is perfectly consistent to believe that He would give to those who accept the gospel the "spirit of gathering." And this, as a matter of fact, is what has happened.

In view of this fact there is nothing at all surprising in the sudden change undergone by the West Virginian, of whom we spoke at the beginning of this chapter.

It is not, in his case, to be traced to the love of gain. He was already rich. Indeed, he would probably lose by the change he contemplated. It could not have been social advantages that he sought. He was respected by his neighbors, among whom he had hosts of friends. And he was to go among people whom he had never seen. Nor could it have been love of adventure, for he was past the age when a man lusts for the new and untried. His change was brought about by invisible spiritual means. That is the only explanation.

His case, however, is not an isolated one. On the contrary, it is but one out of hundreds of thousands. For exactly the same unseen power has been at work in all parts of the world—in most of the States of the Union and Canada; in England, Wales, Scotland, and Ireland; in Germany, the Scandinavian countries, and the sea islands. It has taken place, in a word, wherever "Mormonism" has been preached. And almost all classes of people have been under this lure to gather, although it has been mostly the poor as to this world's goods.

This marching of all classes and nationalities under the banner of "Mormonism," has been a standing marvel to those who have looked on. And the wonder of it, we are told by certain outsiders, is all the greater that this new faith is "such a gross imposture" and that the assembling processes have taken place in the most enlightened age of the world and the least superstitious.

Three explanations have been offered.

First, the "credulity" theory. Ease of belief, we are told, especially where religion is concerned, has always been a strong characteristic of man. And in support of this theory many instances are cited of thousands of people flocking to places where "sacred relics" are on exhibition as sources of healing. The answer lies in the fact that "Mormonism" is a *sustained* movement. It has continued unabated for a full hundred years, and shows no signs of diminution.

Secondly, the "human magnetism" theory. Josiah Quincy attributed the gathering of Saints in Nauvoo to the personal qualities of Joseph Smith. And by the same token, the gathering in early Utah was ascribed to the personal qualities of Brigham Young. But the gathering persisted under the leadership of the lesser personalities of the men who succeeded the founder of "Mormonism" and the great pioneer.

Thirdly, the "material benefit" theory. The immigrants to Utah, we are informed, profited in a worldly

sense by the change. And this is true perhaps of the great majority, since they were poor to begin with. But they did not know at the time that this would be the case. The well-to-do, however, often lost through the change. In the early days of the Church, the days of persecution and expulsions, everybody lost in a material sense.

The true explanation lies elsewhere. It was part of the "marvelous work and a wonder" that the converts should gather "into one place," and the spirit of gathering came upon them.

In the history of the Church of Christ there have been many kinds of miracles performed. Water has been turned into wine. Multitudes have been fed on a few loaves and fishes. Prison doors have been opened by invisible hands. The sick have been healed by the power of God, and the dead raised to life. Events still in the future have been foretold. And then there is the so-called "immaculate conception" and the resurrection of the body from the grave.

All these indeed are miracles, before which we naturally stand in awe and wonder. But there is one miracle that transcends these in the mystery of its silent power. It is the miracle that changes the human heart, that gives a new direction to the human mind, that breaks up a life-time of habits, that gives a joy that passeth understanding.

Saul of Tarsus on his way to Damascus with writs to serve on the Saints there, suddenly changing his mind, and becoming one of the despised and persecuted sect—this is a miracle. And an unlearned farm-boy in Western New York State, writing a book which has been the center of controversy for a hundred years, and then founding a Church that challenges the best wisdom of the world—that is a miracle, too, in the same class.

But the quiet force that steals into the heart of this one in England, of that one in the far north, and of another in

an island of the ocean, and fills them with precisely the same desire to "gather"—this is a miracle on an extensive scale, indeed, a scale that matches any in the history of religion. And when we add to that the fact that these people that have come together are happy and contented, for the most part, in the thing they have done, the miracle is increased manyfold

Question and Problem

1. Account for the gathering in the modern church.
2. To what extent are you the fruits of this gathering?

Thirty-Six

HOSTAGES TO PEACE

It is now the second of August, 1831. We are at a point twelve miles west of Independence, Missouri, in Kaw township. A group of men have assembled for some serious purpose evidently. They are "Mormons" come from the East.

The five missionaries who arrived at "the borders by the Lamanites" last winter are in the group. Joseph Smith and Sidney Rigdon are here. So also are about a hundred others, among whom are Martin Harris, Edward Partridge, and Sidney Gilbert. And present, too, are the men who formed the Colesville branch of the Church. They have come, these men, to start a settlement here, to which, after a time, the entire membership of the Church shall be drawn as by a magnet.

The country in which they stand is a vast rolling prairie, covered with bunch-grass and flowers of many colors. Here and there a stream, with heavy lines of trees on its banks, divides the country into great, irregular plats.

A small spot of ground in the middle of the group has been cleared of grass and flowers. On the side are some logs piled up, ready to be put into place in the foundation of a house. The house is to be occupied by one of the families in what was the Colesville branch. Presently twelve men, "in honor of the twelve tribes of Israel," take hold of a log and solemnly set it down in its place. The others, hats removed, look on interestedly with sober faces.

A colony is in the making.

Sidney Rigdon speaks. He is to offer the dedicatory prayer. But first he reminds the group of the significance that attaches to what they are about to do. This is a sacred land. God has "appointed" it for the gathering place of His people in the last days. Whoever, therefore, has an inher-

itance here, must keep the commandments of the Lord. Otherwise it will not be Zion to him.

Then he proceeds to administer that pledge.

"Do you," he asks, "receive this land as the land of your inheritance, with thankful hearts, from the Lord?"

"We do!" they answer in one voice.

"Do you pledge yourselves to keep the law of God on this land, which you have never kept in your own land?"

"We do!"

"And do you pledge yourselves to see that others of your brethren who shall come hither, do keep the laws of God?"

"We do!"

Then Elder Rigdon prays. After the prayer he says: "I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the faithful servants of God to the remotest ages of time, in the name of Jesus Christ, having authority from him."

There is something very extraordinary about the selection of this particular region as the future home of "Mormonism," especially under the circumstances.

The township of Independence included what is now Kansas City. It is the center, not only of the United States, but also of the North American continent. Then, too, it is in the heart of the great Mississippi Valley, with its vast acreage, its varied climate, and its wonderful fertility. In 1920 Missouri ranked fourth of the States in the production of corn and seventh in that of hay. In 1909 she ranked eleventh in the production of butter, cheese, and milk. Thirty-four per cent of the primary lead recovered from domestic ores in 1920 came from that State, which gave her first rank in that product. Zinc, copper, and silver are produced in large quantities there. In lime products she ranks third.

In natural resources, therefore, and general adaptability to the needs of man, few areas indeed of equal extent on the globe can compare with this wonderful region.

Where did Joseph Smith get the necessary information to enable him to hit upon the idea of establishing his people in Missouri?

He did not get it out of his narrow provincial life in New York. He did not get it from books, for the "Mormon" prophet was not widely read even in later life, much less in his youth. He did not get it from the missionaries he sent into Missouri, for they went there, not to scout, but to preach to the Indians. Besides, Cowdery and Pratt, not to mention the others, never at any time showed any practical tendencies, such as this idea would involve. Nor could Joseph Smith have picked his knowledge out of the ether, for the reason that it just was not there. Few persons at that time were interested in knowing that the State which had given the nation the Missouri Compromise was the "center place" of anything.

The truth is that the Prophet never claimed any credit for discovering the possibilities of Missouri or for the grand idea of establishing there a model community. These ideas, he assures us, came to him through revelation. It was the Lord that said it was the "center" and that it was the future home of the Saints.

It was a big idea.

But Joseph Smith never shied at a big idea. Even his detractors admit that. Says one of them, "No truth was so mighty that it could unhorse him or put his imagination to shame."

And here surely was a "mighty truth." Joseph Smith would make Independence, Missouri, the center of the Western Hemisphere, the religious neucleus of the whole world. He would build there a city that should be the model city on the continent. Also it should be the model community—a combination of city and country life.

The streets should run with the points of the compass, at right angles with one another. It should not be a crowded town, like the big towns in the East. For its mile square was to contain between fifteen and twenty thousand people only. The lots were to be half an acre each—plenty of room for a house, with a lawn and a garden, but no stable or barn, for these ill-smelling and ill-looking places were to be off by themselves on the southern boundary.

And this unit, with its homes, its public squares, and outlying farms, might be duplicated any number of times as required.

This was thinking and planning on a world scale, at a time of intense nationalism and local prejudices.

Question and Problem

1. Show in what respect is it true that "no truth was so mighty" as to "unhorse" Joseph Smith.
2. What are some of the big truths in your own environment?

Thirty-Seven

PURIFIED IN THE FIRE

When a thousand Latter-day Saints came into Jackson county, Missouri, in 1831 (and it looked as if this was but a beginning of the "Mormon" influx there), the seed was sown for a conflict between them and the "old" settlers. Nor need we glance around for a devil either, on whom to lay the blame for what followed. That blame can be placed without any strain on certain very common traits in human nature.

First, the old settlers were mainly an overflow from the South, chiefly from North Carolina and Tennessee. And many of these emigrants had brought with them their slaves. The "Mormons" were from the North—all of them,—and their traditions were against slavery. Missouri had come into the Union eleven years earlier as a slave State, through the "Missouri Compromise." Here, therefore, was a source of disagreement, for while the Saints took extra precautions to soft pedal their convictions on this point, still there was no denying that these convictions were there.

Secondly, the old settlers had come to Missouri because they saw an opportunity to better their material lot. Besides they were there first. The "Mormons" not only came there afterwards, but did so on account of religion. They believed—and the belief soon became generally known—that God had given them this part of Missouri for an "everlasting inheritance." Here was another source of disagreement—a difference between "natives" and "foreigners."

Thirdly, the old settlers were therefore bound together by one set of common interests, and the new comers by quite another set. Hence, as any one might have seen with half an eye, there would presently arise a difference over

politics. Each faction in the county would want to hold the offices, with their "plums" and political "pull." And this was all the more apprehensive because, presumably, the "Mormons" would vote together, and soon would be so numerous as to outvote the "old" settlers.

Fourthly, the religion of the "Mormons" was obnoxious to their neighbors, as indeed it was to people elsewhere who had inherited the petrified Christianity of the times. The Missourians admitted as much when, in their public documents, they poked fun at the belief of the Saints in visions, revelation, and miracles. And the sectarian clergy, as a matter of self-interest, were not slow to make the most of this fact.

And so, between the summer of 1831 and the fall of 1833, the stage was gradually being set for a tragedy to be enacted at the end of the latter year.

Differences almost never remain mere conflicts of opinion. Sooner or later they find expression in what is called overt acts. Something happens. That was the case here.

At first there were only hard looks, especially on the part of the "old" settlers. Then these hard looks became hard words. Pretty soon indignation meetings were held by them. As was only natural, speeches were made at these gatherings by those who had an axe to grind—preachers and politicians. Pamphlets appeared shortly against the "Mormons," to add to the confusion. Finally a "secret constitution," as it was called, was circulated, in which certain charges were made against the Saints.

It was complained in this document that the "Mormons" communed with the Most High "face to face," that they were the very dregs of society, that they were poor, that they tampered with the slaves, and that they claimed Jackson county by gift of God instead of by purchase. And the Saints were warned that they must move to a more hospitable climate.

Of course, the "Mormons" answered these charges in the "Star," a Church publication at Independence. It was a man's own business what he believed religiously, as long as he did not interfere with some one else's belief. Poverty, honorably come by, was no disgrace to any one, and that the Saints were not lazy and shiftless might easily be seen by a comparison between their homes and the homes of their Gentile neighbors. It was not true that they had tampered with the slaves, since the Church had not then ever preached to people of color. As for the land they were on, they had bought every foot of it with hard money, and they expected to continue this policy.

Then things began to happen.

The building in which the "Star" was housed was torn down by a mob, and the press was destroyed. Houses were broken into, men were dragged out of them; and these men were publicly "tarred and feathered," after being partly stripped. Among these was the mild-tempered Edward Partridge.

After these outrages, their perpetrators complimented themselves on their self-restraint, because "no blows were inflicted nor any blood shed." And Lieutenant Governor Boggs added, "Now you know what our Jackson boys can do, and you must leave the county."

But the "Mormons" did not leave the county—not yet, at least, nor voluntarily. Instead they appealed to the governor for protection. This, however, they did not get. So they proceeded to protect themselves. They armed. A skirmish took place between them and the "Jackson boys," when these latter attacked a settlement in Kaw township These attacks were continued till the "Mormons" were overpowered by numbers.

And so, early in November, 1833, the Saints were forcibly expelled from the county, with nothing but what they were able to carry on their backs. And no distinction was made between the old and the young, between the sick and

the well, between men, on the one hand, and women and children, on the other hand.

This expulsion proved a great shock to the faith of the Saints —not only those who were thus driven from their homes, but also to those elsewhere who were looking Zionward with anxious eyes.

To the "Mormon" people everywhere Jackson county was their future home. It had been so declared by God himself. It was to be their inheritance forever. Here they were to build a magnificent city and a temple to which Christ would come in His glory.

And now the few "Mormons" there had been expelled by force of arms. Where was God? And how about the man who had promised so much in the name of God?

That is what they thought at first. But later other thoughts came into the picture to alter it somewhat.

For one thing, there arose before their minds that notable day in August, 1831, when they had solemnly covenanted, either in person or by proxy, to keep on this land the law of God, which they had not kept in the lands they came from. This covenant they had broken. Joseph the Prophet had told them that, before the expulsion, and prophesied that something would happen to them if they did not repent and do better. "We feel more like weeping for Zion than we do like rejoicing over her," he had written in January, 1833, "for we know that the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord."

There came to their second thought also what God had said to His prophet on this very ground of Zion in April, 1832, on the occasion of Joseph's second visit to Independence.

"All of you have sinned. Unto whom much is given much is required. Who sins against the greater light, re-

ceiveth the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, ye become transgressors; and justice and judgment are the penalty affixed unto my law. I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

In a sense, therefore, the Saints had brought these expulsions on themselves. For the implication in all that God has said on the subject is that, if the people in Zion had kept His laws faithfully on that land, He would have been "bound" to overrule things for their preservation.

But the greater "sin" lies, of course, with those who brought about this expulsion. For it is inexcusable on any grounds.

If the "Mormons" had broken any law of the land, then they should have been haled before the courts. But they were not. Which shows that they were law-abiding people. Besides, they had bought and paid for the land they occupied, and no man or body of men had the right to dispossess them of their property. The rights of the "Mormons" under the Constitution had been grossly violated in the situation. And the injustice is aggravated by the fact that they were expelled when winter was beginning.

The governor saw all this very clearly at first. "Such conduct," he wrote to the Saints, "strikes at the very existence of society, and subverts the foundation on which it is based." And later he promised to do "his duty" in the situation. But he did not indicate just what that duty would be which he would undertake "with the most extreme regret." For all he did was to advise the Saints to go to court with their grievances—a course that they took, but that proved utterly futile.

Question and Problem

1. Explain the difficulties between the Saints in Missouri and the "old" settlers.
2. Is freedom from friction between persons or between communities removable in all cases? Explain.

Thirty-Eight

HIGH WATER-MARKS

The plight of the "Mormon" people, after the expulsion from their homes in Jackson county, was pitiable.

Some of them had found refuge in Clay county, just across the river. Others, in their consternation, had fled into Ray, Lafayette, and Van Buren counties. Most of them, however, were in Clay county. A few, in the hurry and scurry of their enforced departure, had succeeded in snatching up some of their belongings—provisions, clothing, tents, what not. But the great majority had nothing with them in the way of property but what they stood up in.

At the chief point of assemblage, which the Prophet calls a "wilderness," one would think, if one did not know better, that the gathering was a camp meeting. Hundreds of people might be seen in every direction—some in tents, some in the open air around fires, the rain meantime beating down in torrents. Members of families were hunting for one another—husbands for wives, wives for husbands, and both for their children. Most of the men, however, were busy pitching tents, cutting down poles, and setting these up for temporary shelter. All this was in November.

That so far as the main body of the Saints was concerned. Others of them were not even so fortunate. Some of the leaders were in prison. One hundred ninety men, women, and children, including three very old men, were making their uncertain way over the prairie, their bleeding feet marking the snow-crusted ground. Eventually, however, these found their way to the main body.

The damage to property in this expulsion was not a small item for those days. It was estimated at one hundred seventy-five thousand dollars. Two hundred three "Mormon" dwellings had been burned to the ground or otherwise destroyed.

Three years the "Mormons" in Missouri were refugees, living in homes which they looked upon as merely temporary.

"Sweet are the uses of adversity," says the wise bard of Avon. By which he probably means that hardship throws into sight some of the finer qualities in human nature, which, but for misfortune, would never appear at all. And this agrees, in spirit at least, with Aristotle's assertion that tragedy has a purifying effect on the soul.

Naturally, therefore, we have a right to expect that in the stress of those calamities which befell the Saints in Jackson county, some bright oases of character would come into view. And in this expectation we are not at all disappointed.

One of these better traits was exhibited on the spot, and mounted to the heroic.

It was the early morning of July 23, 1833. The inhabitants of Independence were aroused by yells, curses, and threats outside in the town. A crowd of five hundred men, armed with guns and marching behind a red flag, were parading the streets, afoot and on horseback. They were out for the "Mormon" leaders.

This was the second visit of these men to Independence on the same errand. The first time was three days before. On that occasion they had torn down a two-story brick building in which the *Star* was housed, had thrown the press out of an upper story window, on to the ground, had dragged into the street the family of the editor and destroyed his furniture, and had carried off some valuable Church documents. Also they had whipped unmercifully a number of the "Mormons" and, after half-stripping Bishop Partridge and a man named Allen, had covered their bodies with tar and feathers—a favorite pastime in those days. The tar had acid in it, which bit into the flesh.

In this situation the "Mormon" leaders made their appearance. There were six of them. Their names are: *Edward Partridge, William W. Phelps, Sidney Gilbert, Isaac Morley, John Corrill, and John Whitmer.*

They explained their circumstances. Their people had committed no crimes. They had but come there to make homes. They wished to live in peace with their neighbors, the Gentiles. If, however, these older settlers, who had so suddenly come into the town, were determined upon acts of violence, the six would offer themselves in place of their people. They were willing, not only to be flogged or tarred and feathered, but, if need be, to die—provided only their co-religionists were let alone.

These six men were not religious fanatics. They were all men of high character and good intelligence. Nor were they attempting to throw dust in the eyes of those five hundred mad rioters. It was scarcely the time or the place for that. They were in sober earnest, and would have done as they said. The simple fact is, they were imbued with the spirit of the Christian religion—which is losing one's life in order to find it.

The only answer they got to this sublime offer was: You may indeed be whipped, tarred and feathered, or even put to death, but that will not stop us from doing the same thing to the rest. You must *all* leave the county.

Another act of courage, fortitude, and self-sacrifice inspired by the same occasion, took place elsewhere.

The feelings of the Saints in Ohio, when they learned the whole story of the expulsion, cannot be described. They were a mixture of astonishment, indignation, horror, sympathy, and understanding. The mental distress of the Prophet was peculiarly keen.

"Brethren," he wrote to the leaders in Zion, "when we learn your sufferings, it awakens every sympathy of our

hearts. It weighs us down. We cannot refrain from tears. Yet we are able to realize, only in part, your sufferings. I often hear the brethren say they wish they were with you, that they might bear a part of your sufferings. I myself should have been with you, had not God prevented it."

In this letter he uttered a prayer, part of which runs—"Give thy Holy Spirit to my brethren, unto whom I write. Send thine angels to guard them, and deliver them from evil. Provide food for thy Saints as thou didst for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends, and let their names be recorded in the Lamb's book of life."

But Joseph Smith was never a man to let sentiment evaporate into thin air. He was a man of action as well as thought. So he sent out word, by letter and by messengers, among his followers in the East that as many of them as could do so, enlist in an army that he intended to raise to go to the aid of the Saints in Zion. This was in the summer of 1834.

Two hundred volunteered. They were mustered into service at Portage. This body of men was called "Zion's Camp." Organized in army fashion, with companies and captains, it marched to Missouri under the leadership of the Prophet himself. It was a long and hard journey, which tried the mettle of every man. Tents were pitched by the roadside, food bought from the farmers and towns-people through whose country they passed, and absolute silence maintained throughout as to who they were and what their purpose—much to the wonderment of everybody along the way.

These two hundred men were not religious fanatics. They were sane, sensible men. Neither were they an army of jobless, nor red idlers, marching to protest against industrial conditions. For the most part, they were men with families and good jobs at home. Nor yet were they acting thus from "crowd psychology." They had gone to Portage

in response to an invitation from the Prophet to join in this expedition.

A gross wrong had been done their fellow religionists in Missouri, and they wished to right that wrong. These co-religionists were suffering in body as well as in mind, and they wished to relieve that suffering. And they were willing to endure the fatigues of walking a thousand miles, the rigors of an irksome discipline, and other hardships that were then unseen, in order to render a service to them. It would give these men nothing in return to drop their work and leave their families for a time—except a clear conscience, a sense of having done what they believed to be right.

That Zion's Camp did not restore the Saints to their homes, is neither here nor there just now. But it did accomplish one thing. It showed that there were at least two hundred men in the Church who were willing to make sacrifices for the cause, who could rise above the petty events of daily life into an atmosphere of high service and Christian love.

And so the toad in Jackson county may have been ugly and venomous, yet it wore a precious jewel in its head. For out of the tragedy of the expulsion, with its suffering and hardship, came an exhibition of love and service that will be an inspiration forever to those of the faith.

Question and Problem

1. Explain why these six men and "Zion's Army" were willing to do what they did.
2. Why is what one does for another the true test of love?

Thirty-Nine

THE STAR OF A NEW HOPE

When it appeared that the Saints in Missouri could not regain their homes in Jackson county, they looked about them for another place in which to establish themselves.

For they had tried every means in their power to regain their homes and property. First, they had appealed to the governor. The governor, however, could only restore them to their land; he had no authority to protect them against another expulsion. Then they had tried arbitration. The "old" settlers were willing to sell out to the Saints, but only at a price that was prohibitive. And the Saints would not dispose of their property there. Finally, they had tried the courts. But what hope could they entertain by an appeal to officials who had helped to drive them out? It was like asking a hungry tiger to spare a nice fat lamb.

Two things made this removal necessary.

In the first place, their residence in Clay county was only to be temporary. On coming there in the fall of 1833, it was understood that they would stay only till they were able to return to Jackson county. To be sure, this understanding was not written. It was not even expressed. It was merely the sort of understanding you have with friends who may call at your home, that they will not prolong their visit beyond what is reasonable. For, as a matter of fact, in this country people have a right to live anywhere they please, so long as they mind their own business, irrespective of whether they are protected in that right.

But three years had passed, and the "Mormons" were still there. Not only that, but every now and then their number was increased by additions from the East—from Kirtland and other points. To the "old" settlers therefore

it looked as if the newcomers would hang up their hats in the county for good and all.

So, one day, some leading men in Clay county held a mass meeting in Liberty, at which it was decided to ask the "Mormons" to leave. And the reason given was that they wanted to prevent the rumblings underneath the crust of things from breaking out into such disgraceful scenes as had been enacted over the river. The "Mormons" thereupon held a mass meeting, at which they agreed to move as requested.

It was all done in good part on both sides. Some of the leading Gentiles proffered to help the Saints to find a suitable place to settle, and the "Mormons," on their part, expressed their gratitude for the succor they had already received.

And then, in the second place, trouble was beginning to brew in Kirtland, especially within the Church.

Some of the leading men there had engaged in commercial ventures, which failed. Not only they, but others also, lost money thereby. As we look back now on those ventures, we can see that they failed mostly from natural and unavoidable causes, causes that were at work elsewhere, producing the same results. But some of the church members, who did not stop to distinguish between what a man does as a man and what he does as an official, attributed the business failures to the Church.

Then charges and counter-charges followed. Joseph Smith was denounced as "a fallen prophet." The contagion of discontent spread to Missouri. In both places, disaffection became a common thing, for a time. It involved the three witnesses to the *Book of Mormon*, some of the eight witnesses, a counselor in the first presidency, six of the apostles, and many other prominent men. The very life of the Prophet, as well as the lives of his staunchest defenders, was in danger, and in the end he and Sidney Rigdon fled to Missouri. This, however, was after the western branch of the Church had found a new home.

It is surprising, though, how little the organization was affected in the long run by these internal disturbances. Which only goes to show that no man, nor indeed any group of men, can become so important in the work of God as to stay its progress even for a time, let alone permanently. For that is like the steady flow of a great river, which is utterly unconscious of any effort by the small arm of man to turn it upstream, but which, if any man gets in its way, will sweep him on to his destruction. "Ye can do nothing against the truth."

To the north and east of Jackson county in those days was a great stretch of wilderness consisting of prairie land and woods and streams. It was then known as Ray county. Although it had at the time a population of between six and seven thousand inhabitants, mainly in the timbered sections that population was so thin and scattered as to be almost negligible.

Scouts and surveyors were engaged by the Saints to locate settlements, a special county—Caldwell—was created for them, and presently they began to move thither, new hope in their hearts, till during the next three years members of the Church flocked there from all parts of the East. And so there were now in Missouri between twelve and fifteen thousand "Mormons." Kirtland became a thing of the past, so far as the Saints were concerned, and Missouri continued to be the gathering place—only, it was not Jackson county any more, but Caldwell county instead.

Several settlements were made by the Saints in their wilderness home, not only in Caldwell county, but in Daviess and Carrol counties. For there was no understanding, as has often been claimed, that they were to confine themselves to one county, nor that the Gentiles were not to settle among the "Mormons."

In Daviess county the principal settlement was Adam-

ondi-Ahman, called "Diahman" for short. Other settlements were made at Millport and Gallatin in Daviess county, and at De Witt in Carroll county. The largest town in Caldwell county, and its county seat, was Far West. It was also the headquarters of the Church while the "Mormon" people remained in Missouri.

Far West was laid out after the pattern of the proposed City of Zion. At first it was to cover one square mile, but later this was made two square miles. In the center was a public square, approachable by four streets, one hundred thirty-two feet wide, running to it from the four cardinal points of the compass. All the streets crossed one another at right angles, each block containing four acres.

The town sprang into existence almost in a day. In no time, it seemed, there appeared nearly two hundred private dwellings, seven stores, six blacksmith shops, two hotels, and a printing office. It was suggested that there be a saloon also, but the idea never materialized, for very good reasons. The first public building there was a school house, which was used as a court house, a town hall, and a church, till other buildings could be erected for these purposes. A temple was planned, the corner stones of which were laid on the Fourth of July, 1838.

Thus, once more, the star of "Mormonism" arose above the horizon. How long it was to remain in view we shall see in another chapter.

Question and Problem

1. Account for the request of the "old" settlers in Clay county for the Saints there to move.

2. Why is it difficult for people to think straight under trying conditions?

Forty

POOR PEOPLE AND RICH

Very early in his work of religious reconstruction the founder of "Mormonism" directed his attention to the economic situation. And he saw, with greater clarity than is common, even among trained thinkers, not only the facts in the situation, but also the ultimate remedy.

Joseph Smith, of course, was interested primarily in religion. His interest in other phases of life came through his concern for spiritual man. But his thinking, in whatever field his inquiring intellect led him, was always on a large scale. However provincial his life may have been or his method of setting forth his views, certain it is that his ideas were not so. And this is true of his ideas in economic and social relations as well as in religion.

The Prophet's teachings in temporal matters, like his ideas in religion, came piecemeal out of the ever-changing situation in which his people found themselves in those kaleidoscopic days.

In May, 1831, eleven months after the organization of the Church, it was necessary to effect a settlement in Ohio of the Saints who were arriving from New York State. This duty, being temporal, belonged to Bishop Partridge. But the Bishop, being new in the work, sought the aid of the Prophet in the matter. And the Prophet, in turn, "inquired of the Lord," as was his custom in a new situation. The answer is section fifty-one, of the *Doctrine and Covenants*.

The Saints from the East, now settling in Kirtland, were to be "granted the privilege of organizing themselves according to the laws of the Lord" in temporal things, and they were urged to "deal honestly" with one another. Bishop

Partridge was to "appoint unto them their portions," every man "equal according to his family, his circumstances, and his needs." That is, he was to redistribute their properties, giving to each man a "stewardship," with a deed, and also to establish a "storehouse," everything in the way of surplus property and money to be in the Bishop's hands. This system might be established in other branches of the Church, but each branch was to remain independent in its business affairs.

This was the beginning of what has come to be known among the Saints as the "United Order," or the "Order of Enoch." It is based on the principle of equality in material things. For, according to this principle, "it is not given that one man should possess that which is above another." Not equality, of course, in the absolute, but in the relative, sense—that is, each family, large or small, should have what it needed, if those needs were just and right. Thus the "order" recognizes the inherent right of a man to eat, to dress, to sleep, and to work, but not to build up any surplus for himself. For it is in this matter of surpluses that "the world lieth in sin."

The "United Order," to be sure, was not original with Joseph Smith. It had been practiced by the inhabitants of Zion in the time of Enoch, by the early Christians, and by the Nephites after the visit of Jesus to them. But it was new to the nineteenth century. For it is not to be confused with socialism or with communism. It took into account the value of private ownership of goods up to a certain point, but after that point, of community ownership.

When the "Mormon" people established settlements in Jackson county, the "United Order" was put into effect there. And so, for a time, it was in vogue in the eastern and the western branches of the Church. Just how this new venture in temporal concerns would have worked in the long run we cannot, of course, say, because it was not really given a fair trial. The Saints who had adopted it in Ohio pres-

ently moved to Missouri, and the Saints in Missouri, where it was in operation, were presently expelled forcibly from their homes. And the idea was never again taken up by the early Church. Indeed it was implicitly abandoned by revelation (section 105:34), for the "law" was to be "executed and fulfilled" in Zion only "after her redemption."

The "United Order" is a singularly just law. It is just to the rich and to the poor alike, since it demands everything of both. And so, in view of the fundamental hold selfishness has in this world, it requires great high-mindedness to live the law as it is intended. Probably the Saints of those early days were too little grounded in the faith to have succeeded in living it perfectly. Maybe that is why a lesser law was given to replace it in the Church.

That lesser law was tithing.

In July, 1838, the Prophet went to the Lord with a question—"Show unto thy servants how much thou requirest of the properties of thy people for a tithing." This query, most probably, arose out of a situation that had been created by the abandonment of the "United Order." And very likely the word "tithing" in the question was suggested by a covenant that Joseph Smith and Oliver Cowdery had entered into, four years before this, to pay one-tenth of all they should receive in the way of money or property to the Lord—that is, the Church.

The answer to this inquiry is contained in section 119 of the *Doctrine and Covenants*. "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop. * * * And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever. * * * All those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. If

my people observe not this law, to keep it holy and by this law sanctify the land of Zion unto me, * * * it shall not be a land of Zion unto them."

Tithing has two purposes.

In the first place, it provides funds with which to run the Church. No organization can function in this world without means to pay its way. Those who give their entire time to the Church must be paid for their services. Then chapels and temples must be erected in which to worship God and to perform religious ordinances. At present the expenses of the missionaries from their field of labor to their homes are met by the Church. And then, too, the educational institutions of the organization are supported from the general fund.

In the second place, tithing tends to curb selfishness. Like the "United Order," it looks two ways. On the surface it is temporal, but underneath it is spiritual. It strikes at greed, which is material in its effects; but it aims at public-spiritedness, which is essentially religious. Besides, commencing with small things, it leads up to great things. "Zion" can be redeemed only through the higher material law, the Order of Enoch.

Question and Problem

1. Explain why it is so hard for most people to live by the law of tithing or the United Order.

2. What blessings are promised those who tithe themselves?

Forty-One

ON RUNNING WITHOUT WEARINESS

A few years ago an Eastern business man, interested in the manufacture of a certain Western product, came to Utah and Idaho on an inspection tour. He was taken from one factory to another of a great Western concern by a local man, who was a Latter-day Saint.

This Easterner was always ultra careful what he ate at the various hotels where they stopped. And he explained that for years he had suffered from stomach troubles and had therefore to select rather cautiously among the foods.

On reaching the end of their trip, they rested up at the local man's home. Feeling sure of his friend's interest, the "Mormon" placed in his hands a copy of the *Doctrine and Covenants,* open at the "Word of Wisdom."

The Easterner, after reading it carefully, was very

much surprised. He said—"I've paid doctors between two and three thousand dollars to learn what is in this little chapter, and here you've had it all these years for nothing. Where did you get it?"

He was told that it was a revelation to the Prophet Joseph Smith.

"I can well believe it," he commented, "for only now are these very important facts about eating becoming generally known."

And that is true.

To-day we are living in an age of the fruit and the vegetable, of the sleeping porch, of the hike, of golf and tennis, and of whatever else contributes to a sound body, and therefore to a sound mind. But it was not so in the time of Joseph Smith. This revelation on foods and drink is therefore all the more remarkable, in that it anticipates the trend of thought by nearly a hundred years.

The revelation known as the "Word of Wisdom" bears the date February 27, 1833. It was given, not by way of "commandment," but of "wisdom," showing "the will of God in the temporal salvation of the Saints." Also it was given with a promise and is adapted "to the capacity of the weakest of all saints." From the very first, however, the "Word of Wisdom" has been obligatory on the officers of the Church, both general and local. One of the charges against David Whitmer, when he was excommunicated, was that he was not keeping the "Word of Wisdom."

Part of the revelation is prohibitory. The Saints are forbidden to use strong drinks, hot drinks, and tobacco. And the form in which these prohibitions are stated, should be noticed.

Strong drinks—by which is meant all forms of liquor

with an alcoholic content—are "not for the belly, but for the washing of the body." It is positively stated that they are "not good for man."

The phrase "hot drinks" means tea and coffee, and was specifically so interpreted in the time of the Prophet, to whom the revelation was given. It may, however, include other beverages in the same class. Hot drinks, of whatever kind, "are not for the body" at all, and should not be used.

Likewise tobacco is declared to be "not good for man." It is "an herb for bruises and sick cattle," but even then "to be used with judgment and skill."

Such are the prohibitory articles. But observe the form of statement. In each case it is general. Strong drinks, hot drinks, tobacco—these are declared to be "not good for man." No going into details, no specifying just how and in what respects they are "not good." That is left for man to discover. The statement is confined to what everybody really admits nowadays. Even the manufacturers of the cigarette do not go so far as to say that their product is "good" for man. Each of them, to judge by their advertisements, is content to show that his particular brand is "less" harmful in this or that respect than some other brand.

There are, however, in this revelation some positive teachings on what we should eat. But so much emphasis has been placed on the prohibitions respecting tobacco, tea and coffee, and alcohol that these positive things have been suffered to lie in more or less neglect. Now, however, these teachings are coming more and more to the fore-front of the food picture—thanks to the health-specialists, mostly outside the Church.

"All wholesome herbs," says the revelation, "God hath ordained for the constitution, nature, and use of man—every herb and fruit in the season thereof, to be used with prudence and thanksgiving. All grain is ordained for the use of man and beast, to be the staff of life—wheat for man,

corn for the ox, oats for the horse, rye for fowls and swine."

This is a plea for nature and simplicity in the matter of foods.

Herbs are the simple medicines recommended, and we may safely set them over against the adulterated product of our times. Most of the patent medicines now on the market are sold for profit and not for health.

The word "herbs" here does not mean, of course, medicinal plants only, but food plants as well. This is evident from its association with the word "fruit." Vegetables and fruits, therefore, as against an excessive use of meat—that is the proper food of man.

Not that meat is forbidden. It may be eaten, but only "sparingly." No competent food expert to-day but would agree with that. Animal flesh is high in protein, or heat units. Two ounces a day of it is enough to supply the necessary heat required for the average person. For this reason it is "pleasing" to the health specialist, as well as to the Lord, that meat be eaten only in times of cold, or winter, or famine.

And then that phrase "in the season thereof" is not to be ignored. Fill up on vegetables and fruits as they come in your locality—that is the advice of the authorities in health. That will give the parts of your body their best functioning power. It will purify and tone up the system.

As to cereals, whole-wheat bread is superior to white bread, although one can eat too much of that. Dr. McCarrison, a British medical expert, found that "white bread, containing approximately two per cent of yeast, is inferior in nutritive value to unleavened bread made from whole wheat flour." White bread entered our life through the channel of art, not of health. Other grains, too, may be used by man for food, although wheat is his staple cereal, his "staff." As to whether the fruit *in* the ground or *above* is the better—that question is settled here also. *Both* are good for food.

What goes into the body makes the body—and helps to make the mind too. That needs no proof or elaboration. But, since the body is made up of certain elements in definite quantities and since these have to be maintained, it follows that a normal diet is a balanced diet. That, too, goes without saying. In other words, "prudence" is the keynote in the matter of foods.

"Prudence," according to the dictionary, means "looking far ahead and sacrificing the present for the future." Using this term in its setting in the "Word of Wisdom," we may say, then, that it implies, first, that we ought to know the kinds and the quantity of food *needed,* as opposed to the kinds and the quantity *desired,* and, secondly, that we ought to have the strength of will to make the choice demanded by our knowledge. In other words, we must *know* and *do*. Having the "Word of Wisdom" is no particular credit to any people, unless they apply it in their lives. The late Senator Knox said once that the "Word of Wisdom" alone is enough to make of the "Mormons" the greatest people on earth—if they will but live it.

This revelation is one with a promise. That promise is two-fold.

First, those who observe it shall "receive health in their navel and marrow to their bones." They "shall run and not be weary, walk and not faint, and the destroying angel shall pass by and not slay them." What with patent medicines, adulterated foods, and the can opener we are fast becoming, through the aid of men "conspiring" to coin us into money, a race of boneless, toothless, and spineless creatures.

Secondly, those who keep this "Word" are promised that they "shall find great treasures of knowledge, even hidden treasures." And why not? The mind will be quicker to see, keener to learn, purer to apprehend both nature and God.

But we must be sure that we are observing the "Word

of Wisdom," and not kidding ourselves into the belief that we are. To abstain from the use of tea and coffee, tobacco, and intoxicating liquors—that is not enough. We must also do the positive things in it—the things about meat-eating, about cereals, fruits, and vegetables "in the season thereof." But we must, in addition, "walk in obedience to the commandments." Then we can lay hold of the promise.

God gives to each of us a certain nature. And then we find ourselves in a certain environment, where we are required to care for ourselves. Also God has revealed that certain things are better for the body than other things. Nature and nurture, therefore—these are the essentials in the development of a good mind in a good body. But we must not forget the phrase "prudence and thanksgiving." For here, as elsewhere, the letter killeth, and the spirit giveth life.

Question and Problem

1. Why is the revelation on the "Word of Wisdom," coming when it did, an evidence of Joseph Smith's inspiration?

2. Explain what Senator Knox meant when he said what he does in the text.

Forty-Two

A MISSOURI SUNSET

While the "Mormon" people were making settlements in Caldwell and Daviess counties between the spring of 1837 and the summer of 1838, the sky of their hopes was clear as that of any Neapolitan night. But all of a sudden the situation changed. A cloud appeared, which at first was no bigger than a man's hand, but which grew till it overcast the heavens, and presently a storm broke upon them such as paled into insignificance anything they had ever before experienced.

That small cloud proved to be a disturbance in a little settlement named Gallatin, where there was only a handful of "Mormons."

It was early August, 1838. An election was in progress. For some reason the "old" settlers tried to prevent a group of "Mormons" from voting. It may be that the fact that one Peniston, a man with jet black whiskers, was running for the State legislature, had something to do with it, for he made a fiery speech against the Saints from the head of a barrel.

Naturally the "Mormons" were not to be thwarted in a matter involving their rights as American citizens. So a fight ensued. The odds were against them by more than ten to one, but a certain "Mormon" named Butler, grabbing up a sizable club, used it so vigorously on the heads of the enemy as to win the day for the defense. The aggressors, however, when they abandoned the field, swore to return with arms to even up the score.

Then rumor, with her thousand tongues of exaggeration, got busy. The "Mormons" in Far West were told that two or three of their brethren had been killed in the fracas; the Gentiles, that the "Mormons" had raised an army of

five hundred, with the purpose of driving out the older inhabitants. The suggestion of this "army" of five hundred probably came from a visit of Joseph Smith and a dozen or fifteen other "Mormons" to Gallatin, to see what the trouble was about and to render what assistance might be necessary in the situation.

After that things happened fast. The Prophet and Lyman Wight were arrested. Charges were made that an alliance had been entered into between the "Mormons" and the Indians. So Governor Boggs ordered out the militia, a body of nearly three thousand men. Meantime, other forces in the region armed on their own account. Meantime, also, the Saints prepared to defend themselves.

At Diahman there was almost a clash. A force of the Gentile citizenry, under a man named Austin, went to attack that settlement. The "Mormons" in the place under Wight, armed in their defense. But before an actual conflict occurred General Doniphan, a militia-man, appeared, with troops. He ordered both parties to disband. Austin refused to do so. Whereupon Doniphan took up his position between the two forces. Pretty soon Austin marched his men to De Witt, and laid siege to that town.

At this point the Governor said, "The quarrel is between the 'Mormons' and the mob, and they must fight it out." Still he did not withdraw the State troops. Later, however, after a battle between the two elements in Northern Missouri, on Crooked river, in which two "Mormons" and one Gentile were killed, he issued an order in which he said that "the 'Mormons' must be treated as enemies and must be exterminated or driven from the State, if necessary, for the public good."

No time was lost in executing this order. A force came unawares upon a settlement of the "Mormons" at Hauns Mill and killed eighteen of them. In this number were some children. Everywhere the Gentiles armed. From all the outlying settlements the "Mormons" fled to Far West for

protection. The scene in the two counties was indescribable.

At Far West the Saints, under Colonel Hinkle, a "Mormon," prepared to defend themselves against a foe that outnumbered them five to one. They did not, of course, wish to provoke an encounter. And so, on two or three occasions, the commanding officer sent representatives to General Doniphan, who had shown a friendliness to their cause. General Atchison had been "dismounted" for having shown too much consideration to the "Mormons."

The only terms Colonel Hinkle and General Lucas could agree upon were most unfavorable to the "Mormons," and some of these were kept from the knowledge of the leaders of the Church. They were, first, that the Saints surrender their arms, second, that they give up the leaders of the Church for trial, third, that they forfeit to the State their lands, and fourth, that they all leave Missouri. The men thus delivered up were Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson, the Prophet's secretary. Later Hyrum Smith and others were added to the number.

By this time it was November, 1838. Before the following April had passed all the Saints in Missouri had left for other parts.

Through the apostasy of Thomas B. Marsh, who was president of the twelve apostles, the death of David W. Patten at the battle of Crooked river, and the imprisonment of the first presidency, Brigham Young was in charge of the Church, and the real leader of this strange exodus of between twelve and fifteen thousand "Mormons."

The first thing he did was to draw up a "covenant," in which its signers agreed to devote their property to assisting such of the Saints as were unable to move from the State. This document was signed by between three and

four hundred in the first two days. The names of those who refused to sign were held "in remembrance." It was a virtual consecration of property to the poor.

For it must be remembered that most of the "Mormons" were poor, in the first place, and then that much of what little movable property they had was stolen from them or actually destroyed by some of the more unprincipled of their enemies in this part of Missouri. Especially was this true in such outlying settlements as Diahman, Gallatin, De Witt, and Hauns Mill. That is why so many of them required assistance in the removal. And that removal was conducted as expeditiously as possible under the circumstances. By March, 1839, practically all the Saints had left the State.

Every effort in their power was made by the Saints to obtain redress for their wrongs, but without avail.

They appealed to the State legislature. That body appointed a committee to investigate and report. The report, which was laid on the table and never taken therefrom, recommended that it was "inexpedient" at that time to "prosecute further inquiry" into the case, that it was also "inexpedient" at that time to publish any of the documents, and that a joint committee be appointed to investigate the disturbances in the two counties involved. Later, however, the legislature appropriated the sum of two thousand dollars to be distributed among the people of Caldwell and Daviess counties, including the "Mormons." But as this amount was disbursed by the very men who had taken part in their expulsion, it can readily be imagined how much of it went to the Saints. And still later it appropriated two hundred thousand dollars to cover the expense involved in the expulsion by the State. And that was the end of the matter so far as Missouri was concerned.

The Saints also appealed to the Federal government. That, however, was after they had gone from Missouri. The only encouragement they received from President Van

Buren was, "What can I do? I can do nothing for you. If I do anything, I shall come in contact with the whole State of Missouri." The document which the Saints wrote to the Congress is a masterpiece of condensed, dignified writing.

It is probably true that the President could do nothing in the situation under the Constitution. Nor could the Congress. At least, as things went in those days. For that was a period of "states rights," strictly interpreted. Slavery, in those times, too, was constantly coming to the fore. Still, this was no reason why the delegation to Washington, which included the Prophet, should have been treated in an "insolent" manner by Van Buren, as Joseph says they were.

Question and Problem

1. Account for the expulsion of the Saints from Missouri.

2. What did Jesus mean when he said, "Blessed are you when men persecute you for my sake"?

FORTY-THREE

PRISONERS OF HOPE

When Colonel Hinkle entered into that "treaty" with General Lucas of the State militia, and said nothing about some of the real terms to the Church leaders, he committed an act of treachery to the Saints that they have never forgiven.

One of the conditions of this agreement, as you may recall, was that the leading men in the Church should be given up for trial. What he told Joseph Smith and the others was that they were to be held as hostages, pending the fulfillment of the other conditions. That is why they went so readily.

The first indication they had therefore that they were being tricked was when they overheard Hinkle say to Lucas, "These are the prisoners I agreed to deliver up."

Unless the signs were all wrong, this meant death for the brethren. They were religious leaders, yet they were

being treated as military men. That meant that, if they were granted a hearing at all, that hearing would be held before a military, rather than a judicial, body. And there they would stand about as much chance as a fly in a spider web. And Hinkle must have known that.

These men, as you may remember, were Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson. And they were joined next morning by Hyrum Smith and others, who had also been taken prisoners.

Sure enough a court martial was held. It comprised besides the regular officers, seventeen ministers. The result of the "trial" was an order by General Lucas at midnight to General Doniphan—"You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at nine o'clock to-morrow morning."

General Doniphan, who was of inferior rank to Lucas, nevertheless answered, "It is cold-blooded murder. I will not obey your orders. My brigade shall march for Liberty to-morrow morning at eight o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God."

The prisoners were not executed, nor was General Doniphan ever held to account.

Instead, the prisoners were taken to Independence, Jackson county. Here they were clapped in jail—a vacant house improvised for the occasion. The men slept on the floor without covering and with blocks of wood for pillows

It was under these circumstances that an incident happened which throws an interesting sidelight on the situation.

One morning Parley P. Pratt awoke just as day was breaking. He stood up and looked around. All his companions were still fast asleep. No guard was in sight. He

stepped to the door. It was unfastened. He opened it. The snow was falling heavily. Now, he thought, would be a good time to escape, for his tracks would be covered up.

He went out and began to walk away—leisurely at first, but faster in a little while, till he was running at top speed. No one followed him. He entered a forest on the outskirts of the town, and sat down on a log to take a breath and think.

It was a dangerous situation in which he and the others had been placed. They would probably be shot to death. The least that could happen to them was a long imprisonment under the vilest conditions. It was not a pleasant thing to look forward to.

He would therefore escape to his former home in Ohio, send for his wife in Far West, and live in peace and happiness the rest of their lives. He had had nothing but trouble, turmoil, and persecution anyway, ever since he joined the Church. It would be a relief.

But what about his brethren? It would be a cowardly thing to desert them at a time like this. Besides, what happiness could he expect away from the people whose lot he had accepted for better or worse? At all events, inner peace was to be preferred to outward tranquility.

So he went back to the jail. No one there had missed him. The guard had by this time put in an appearance.

"Where have you been?" they all wanted to know.

"Oh, out for a walk," he answered, forgetting the snow storm.

The guard looked puzzled, but said nothing.

But no one suspected that struggle for mastery out there in the woods—it had all been so noiseless.

From Independence the seven prisoners were taken, under heavy guard, to Richmond, Ray county. There also they were confined in a vacant house. Here it was that a dra-

matic scene was enacted, of which Parley P. Pratt tells in his *Autobiography.*

The prisoners were lying on the floor, chained together, trying to sleep. Sidney Rigdon was very sick. He was being nursed by his daughter, Mrs. George W. Robinson, who had come to the prison with her baby.

It was midnight. But none of the prisoners had been able to sleep, on account of the profanity and foul language of the guards, who boasted of what they had done to the "Mormons" in Far West. This had gone on, Elder Pratt says, till he was on the point of rebuking the men. Just at this moment, however, the Prophet, who lay next to him stood up.

In a voice of thunder he shouted—"Silence ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still. I will not live another minute and hear such language. Cease such talk, or you or I die this instant."

The effect was immediate. The guards, armed as they were and the Prophet in chains, actually quailed before him and begged his pardon. And they remained quiet till a change of guard in the morning.

Elder Pratt thus explains his impression on the occasion: "I have seen ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a Congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri."

Six months were the Prophet, Hyrum Smith, and Parley P. Pratt held in jail—Independence, or Richmond, or Liberty.

It was a curious situation.

Here were religious leaders imprisoned for a military offense, and it was in times of peace. The charge against them was treason. Yet none of them had held a gun in his hand, nor committed an overt act. Moreover, no proper legal papers had been used in their commitment. They could not therefore be legally held. If they were released, it would show that the law had been violated in holding them; and they could not be found guilty, even in the perjured court of Judge King in Liberty. And so they were held.

At last they were allowed to escape—such of them as remained. For Sidney Rigdon had been released in February, as also had Wight and Robinson, although Caleb Baldwin and Alexander McRae had in the meantime joined them in prison. By this time, however, the Prophet, his brother, with McRae and Baldwin, had been removed to Liberty, in Clay county, and Elder Pratt, with others, left in the Richmond jail.

The group in which the Prophet found himself was being conducted to a point in Daviess county. Here the guards fell foul of a jug of whisky. But before they did so, they notified the prisoners of their intentions with respect to the liquor, adding that their charges might do as they saw fit. The prisoners saw fit to escape—which they did as quickly as they could. It took them ten days to reach the main body of Saints.

Not long after this Elder Pratt and his group presently joined the exiles in Illinois.

Question and Problem

1. Account for the conduct of the guard after the Prophet's rebuke.
2. Explain the adage, "to be right is to be doubly armed."

VI

Culmination

I the Lord, make you free; therefore are ye free indeed. And the law also maketh you free. Nevertheless, when the wicked rule, the people mourn. Wherefore, honest and wise men should be sought for diligently and upheld.—The Lord to Joseph Smith.

Forty-Four

THE KINGDOMS OF THIS WORLD

While Joseph Smith was languishing in Missouri jails, eating the vilest food prepared in the vilest manner, he spent much of his time appealing for justice in the courts. Finally a "trial" was granted him before Judge Austin A. King.

King was a pious "Christian" as well as a jurist bent on sending Joseph Smith before a firing squad. So he inquired very curiously into the Prophet's belief in that passage in Daniel which speaks of the kingdom of God being set up in the last days and of the earthly kingdoms being submerged in the heavenly kingdom.

"Do you believe that?" he wanted to know. On being told that Joseph did, he shouted to the clerk, "Set that down. It's a strong point for treason." Treason was the charge against the Prophet. When Joseph's lawyer ventured to suggest that the court make belief in the Bible treason also, the Judge was silent—as well he might be.

All the same, that question about the "Mormon" belief in earthly government is an interesting one, and a question that has always been asked of the Saints in every place where they have located. Just what are the teachings of a Church that inculcates belief in the doctrine that "Christ shall reign personally on the earth"?

Latter-day Saints, like other people, live under human government. Like everybody else, they pay taxes, they join political parties, they vote for the candidate of their choice, and are interested in good government.

In return for this activity in behalf of their city, county, state, and country they expect to be protected in their political rights. They look for freedom of speech and conscience, as well as for the right to property and life and

happiness. But they do not ask for anything more than they are willing to accord to other citizens. Neither do they expect to receive less. They have not always received their political rights, as their history shows, not only in the United States, but in other countries as well. Nevertheless, that is what their citizenship entitles them to.

Latter-day Saints, more perhaps than any other community in this country, have been put to the test of patriotism. This has been due, not to their political or civic offenses in the various places in which they have lived, but rather to conditions growing out of their religious solidarity.

No one has sensed this fact more than the "Mormons" themselves.

On the occasion of their leaving Missouri and seeking a new home, the question arose as to whether they should settle somewhere in a body or scatter out. It was at a meeting called to consider the advisability of purchasing a tract of twenty thousand acres, lying between the Mississippi and the Des Moines. The chairman of this gathering was William Marks and the secretary Robert B. Thompson. There were also present Edward Partridge, Elias Higbee, John P. Greene, Israel Barlow, and others who were active in the removal from Missouri. None of the apostles was there. The first presidency were in prison.

The presiding officer expressed the opinion that "it was the will of the Lord that we should again gather together, but from the circumstances of being driven from the other places, he almost was led to the conclusion that it is not wisdom that we should do so." And he invited the brethren to "speak their minds" on the subject.

Bishop Partridge believed that it was not expedient under the present circumstances to collect together," but instead "to scatter into different parts" of the country. Others thought so too. But some were in favor of a single group-life as before. The upshot of the meeting was that it was

not "deemed advisable to locate on the lands" then in contemplation "for the present."

As a matter of fact, however, the Latter-day Saints, following the council of the Prophet on his release from prison, settled into a more compact community than they had ever done before.

This was probably one reason why the "Mormons" experienced in Illinois a closer and on the whole a less satisfactory, relationship to political government than they had even in Missouri. And that is perhaps the main reason why the political relationships of the Saints came to the forefront in the developing political philosophy of Joseph Smith.

There is no denying, too, that the "Mormon" prophet took on a more confident attitude in Illinois, not only religiously, but politically. His Missouri experiences had put a weapon into his hands. His contact with the moulders of public views there had certainly not lowered his opinion of himself and his ability. Besides, under the tutorship of attorney Doniphan, he had familiarized himself with law, and his quick perception and retentive memory had no doubt stood him in hand here as elsewhere. Daniel H. Wells, a non-"Mormon" at the time and a man of good intelligence, was wont to say that Joseph Smith had a firmer grasp on the meaning of the Constitution and on fundamental human rights, than any other man he ever knew.

And so, in this section of "Mormon" history, we shall see the political doctrines of the Church taking on a form that is rather definite. We shall see the Prophet, sometimes in the things he says and does and sometimes even in the things he does not say and do, giving shape to the attitude of his people with respect to political parties, to the use of the ballot, to their rights of property and life under the law,

as well as to freedom of speech and the right to worship God as one pleases.

One thing is clear: He did not try to "dictate" to others in the matter of their party affiliations, or as what they should say politically. While the Saints were still at Quincy, Illinois, Lyman Wight made some ill-advised comments on a party question for a paper there, to which some of leading brethren took exception to. But the Prophet, instead of reproving Wight either publicly or privately, merely called attention to the fact that Wight's views were not those of himself or of the Church.

Question and Problem

1. What difference would it make if the Saints had never taught the principle of gathering (a) to themselves and (b) to you? Explain.

2. To what extent should you interest yourself in political government?

Forty-Five

AN ILLINOIS SUNRISE

Imagine a great horse-shoe almost a mile from tip to tip, but with these tips pulled apart much farther relatively than they are in the ordinary horse-shoe, and so placed that it shall open toward the east, the bend being toward the west.

Within this half-circle the ground rises gently eastward to an immense table-land, which is not so level as that word might imply, but which undulates away like the sea as far as the eye can reach, forward and to right and left. That is Illinois.

Outside this half-circle, on the north and west and south, is the great sweep of the Mississippi river, also rolling in its huge way, noiselessly almost stealthily in a general southerly direction. Bluffs rise abruptly from the west bank of the stream, beyond which are miles upon miles of woodlands and prairie. That is Iowa Territory, newly organized.

In the river, which at this point is about a mile wide, is an island. "A fairy island," an English traveler called it, in 1843, as he looked at its beautiful foliage rising out there from the romantic swell of the great river. It lies lengthwise of the stream, nearer the Iowa than the Illinois side, and is more than three quarters of a mile in length and from fifty to two hundred yards in width. We shall hear more of this fairy island presently as we go on.

Near the river bank, on the Illinois side and within the bend of our imaginary horse-shoe, is a group of houses—one of stone, three of frame, and two of block. As for the rest—the land that tips up so gently and that wide stretch of table-land to the east—it is mostly covered with trees and brush pushing themselves upward out of the dampest marsh-

land you ever saw. It is so wet, in fact, that you would never dream of risking a team and wagon on it. Indeed, you would think twice before you ventured to walk over it on foot.

Yet, as a matter of fact, that is the new home of the "Mormons." It was known as Commerce at the time—goodness only knows why. And it was chosen by the Prophet partly because, as he says himself, "no more eligible place presented itself" and partly because, in his masterful sense of power, he "believed that it might become a healthy place by the blessing of heaven."

Sidney Rigdon, when he looked on that dreary patch of marshland and knew the Prophet's intentions respecting it, was a great deal sicker than ever he was in Richmond jail —only, in a different way. But his mind was filled with that grotesque notion of his, in which he was encouraged by Governor Carlin and other leading men in Illinois, that he could bring about the impeachment of Missouri at the bar of public opinion. Besides, he was seeing it with the eye of his head only, whereas Joseph Smith looked at it with the eye of his mind. And the Prophet was more concerned with the future than the past.

If we skip the next three years, we shall see how a magic city rose out of that marshland. It is as if the things the Prophet saw with his imagination, by some strange necromancy, had suddenly turned into a great reality.

It is now early autumn in 1843—four years and more since ten thousand "Mormons," tired to the bone and so poverty-stricken as actually to become objects of charity, came straggling across the Missouri border into Illinois, their leader in a Missouri jail.

But they are not tired any more, nor disheartened and poverty-stricken, nor leaderless. Instead, they are prosperous and happy, not to say proud. And they have a right

to be. For have they not snatched success out of failure, wrested fame out of obscurity, changed disease into health? It is the recovery of a corpse—the greatest recovery that we know of.

Let us stand on a point where the gentle rise within the horse-shoe joins the undulating upland to the east—and see for ourselves.

We are near the temple. For the Saints have set their heart on having another temple. It is not finished, but the walls are mounting higher every day through volunteer labor. But already it is looked upon by outsiders as one of the world's wonders. It is different from any structure in ancient or modern history.

In front of us, to the west, lies the city of Nauvoo. The meaning of the name is "beautiful." It was called that even before the dream of the Prophet became a fact—while it was still a dream. The streets cross one another at right angles. Also they are wide. This makes the town look orderly and well planned, instead of hap-hazard like so many American cities. The houses are mostly small and made of lumber, but here and there is a brick residence—all "speaking loudly," as an English traveler says, "of the genius and untiring labor of its inhabitants." And to the extreme west flows the great river in a majestic curve, with the fairy island in the midst and the bluffs beyond, and steam-boats plying up and down on its broad bosom. The group of houses over there in Iowa, next the river, is Montrose. Among them is an old log barracks.

"One of the most romantic places in the West," is what that same English tourist, a Methodist minister named Prior, called Nauvoo in 1843. And he goes on to say that, as he stood looking over the city from near the temple, he could hardly believe that he was not in Leghorn, Italy, so much "the location of Nauvoo resembles" that beautiful town.

As we go through the city, we see everywhere the signs of intelligence, industry, and happiness.

No idlers, no hangers-on, are to be found on the streets or in front of the stores and blacksmith shops. Every one has something to do, and is doing it. Also everywhere we go is neatness, order, and cleanliness—in the streets and in the yards around the homes. And when we talk to the people—men and women from all the States, from Canada, and from the English towns—we discover them to be contented and happy. "Here is where we wish to live and die," they all tell us, "and here is where we wish to rise again in the resurrection."

A strange people, as well as a strange, beautiful place!

And the dream of Joseph Smith so far as concerns the inner glory of the City of Nauvoo—that, too, has been realized in a most amazing way.

A charter has been obtained from the State legislature such a charter as no other town in Illinois is living under.

This charter provides, first of all, for a government that is really a kind of "home-rule." Its mayor is not only the chief executive officer in the town, but the chief judicial officer as well, the aldermen being his judicial associates. Not only so. But the city court has the unusual power of granting writs of *habeas corpus* under all cases growing out of the city ordinances.

It provides, in the next place, for a university, with all the rights and privileges that any such institution could desire. For the "Mormons" in Nauvoo, to use the words of a United States army officer visiting the city, are doing something "without parallel in ecclesiastical history"—they are "establishing their religion on a learned footing," teaching, or proposing to teach, the sciences, mathematics, and the languages. Its president is a college graduate with a master's degree, and the head of the department of mathe-

matics is "an extremely able professor" by the name of Orson Pratt.

An altogether unique feature, also provided by the charter, is the Nauvoo legion. It consists of about four thousand uniformed men, trained to military discipline by officers who themselves have been trained for the purpose. Joseph Smith is lieutenant-general.

Whenever a fine piece of work is done in any field of human endeavor, we invariably look for the designer of it. That is what visitors to Nauvoo did in those days of its glory. Nor had they far to seek. For the one who conceived all this beauty and magnificence was Joseph Smith. He was the soul of everything that was done.

What with being mayor of the largest city in Illinois, the head of the largest military organization in the West, the leader of the most vigorous and aggressive religious body in the country, and the most talked of man in America, whom people from the East and from Europe came to see—it is no wonder that the "Mormon" prophet took on in this magic city an air of confidence in his powers that invited a comparison with Mohammed and Napoleon. "A Mahomet every inch of him!" exclaims that artillery officer, writing to his superior. And he adds, "Who will say that the 'Mormon' prophet is not among the great spirits of the age?"

Question and Problem

1. Explain the almost sudden rise in the fortunes of the Saints.
2. What is the effect of enthusiasm for something?

Forty-Six

DARKNESS BEFORE THE DAWN

But the splendor of the Magic City had not come all at once, as one might easily have supposed. On the contrary, it had emerged gradually out of a period of despondency, of sickness of body as well as of heart, of times that tried the mettle of even the stoutest souls among this much-tried people.

There were, first of all those dreadful days of malarial fever, when everybody, almost, even the Prophet, was down on a sick bed.

It was a scene to go to the heart.

The Prophet was living in one of the log cabins that were in Commerce as it was then called, when the Saints began to settle there. But he had given up his home to the sick, and taken up his residence in a tent, which he had pitched in his front yard. Other tents had been set up elsewhere, as they were needed, and these, too, were filled with the sick. In July of the year 1839 the Prophet speaks much in his journal about this "time of sickness." And once he sets down a phrase to the effect that "the sick were administered unto with much success." And then he came down with the fever himself.

The weather was hot, especially in the day time, and the insects that thrive in the dampness were much in evidence. Moreover, the physical condition of the people in and around Commerce, after the excitement and hardships of the few preceding months, was at such a low ebb as to provide very little resistance to disease germs, if not actually to invite them. And so this epidemic of fever arose naturally from a combination of low vitality and a malarial atmosphere.

This depression of both body and mind, not only in Commerce but also across the river in Montrose, continued thus for some time.

To a man of the Prophet's active temperament it was galling to lie on a helpless bed when there were so many calls to work. Land had to be purchased, houses erected, the sick cared for, and the poor looked after. Besides, there were his spiritual duties to see to, particularly the giving of instructions to the apostles prior to their departure for England on a mission.

One morning, pressed by his intense desire to be at his work, he rose a well man. Mind and will had prevailed over body. Thereupon he administered the healing ordinance to the sick, first in his own house and then in his door-yard. After that he walked down to where Sidney Rigdon lived in a stone house. Rigdon, with others around the place, was sick of the fever. Joseph healed them all. One of these was a man named Henry Sherwood, who was not expected to live. Standing in the tent door, the Prophet commanded him in the name of Jesus Christ to come out. Sherwood did so, entirely well.

After healing all the sick on the east side of the river, the Prophet, with the men just mentioned and Elder Kimball and some others, went by boat to Montrose. There, in the old log barracks that had been used for military purposes, were Brigham Young, Orson Pratt, John Taylor, and Wilford Woodruff, with their families—all sick. These all were healed. Then the Prophet with the men just mentioned, and Elder Kimball, walked to the home of Elijah Fordham, no one speaking a word on the way there.

They entered the room. Fordham was in bed, the glare of death in his eyes. His hat in his left hand, the Prophet took the sick man's hand with his right. He spoke to him, but Fordham made no reply. Joseph, still holding his hand, gazed into the other's eyes for a moment, without speaking.

Presently the glare of death left the eyes, and a look of recognition came into them.

Brother Fordham, do you know me?"

"Yes," was the feeble answer.

"Have you faith to be healed?"

"I'm afraid it's too late. If you had come sooner, I think I would have been healed."

"Do you believe in Jesus Christ?"

"I do, Brother Joseph."

The Prophet, still holding Fordham's hand, stood erect, and in a very loud voice, which seemed to be "more like the voice of God than of a man," said, "Brother Fordham, I command you, in the name of Jesus Christ, to rise from this bed and be made whole."

The sick man rose from his bed entirely healed. Kicking some poultices from his feet, he called for a bowl of bread and milk, and ate it.

All the sick in Montrose having been healed, the Prophet was on the point of entering a boat to return to Commerce, when a man who was not a member of the Church and whose children, twin babies, were very sick, asked him to come and heal his children. Joseph said he could not go himself, but would send someone. Turning to Elder Woodruff, he said, "You go with the man and heal his babies." He took from his pocket a silk handkerchief, gave it to Elder Woodruff, and added, "Wipe their faces with this, and they shall be healed. As long as you keep this handkerchief it shall be a league between you and me." Elder Woodruff did as he had been requested, and the babies were healed. The handkerchief is still in the Woodruff family.

Thus ended what Wilford Woodruff, one of the numerous witnesses to these events, calls "a day of God's power," but what the chief participant in them, through his fear of boasting, passes over with the simple phrase, "The sick were administered unto with great success."

Under conditions like these it was that most of the apostles went on foreign missions. Sidney Rigdon expressed the situation that confronted these men, when he said at an out-door meeting in Commerce one Sunday, "It must be no small matter which can induce men to leave their families and their homes to travel over all the earth amidst persecutions and trials, such as have always followed the preaching of this gospel."

The quorum of apostles, however, had undergone a change in its membership. Only six of the original twelve remained—Young, Kimball, Hyde, the two Pratts, and William Smith. And one of these, the erratic and violent brother of the Prophet, was practically useless to the Church. David W. Patten had lost his life in defending the right of his people to live wherever they pleased. Marsh, McLellin, the two Johnsons, and Boynton had been excommunicated from the Church. Marsh, however, returned to the Church later, but was never reappointed to his quorum. He died in Ogden, Utah.

The places thus left vacant were filled by John Taylor, John E. Page, Willard Richards, Wilford Woodruff, George A. Smith, and Lyman Wight. All these men had been tried and found *not* wanting, although Page and Wight did not continue very long in the faith they had so staunchly defended.

All the apostles had been called on foreign missions—Page and Hyde to the Holy Land, and the rest to England. Page, however, did not go. Richards was already in England. William Smith and Lyman Wight in effect refused to go to Great Britain, for one reason or another. The other eight—Young, Kimball, Hyde, the Pratts, Taylor, Woodruff, and George A. Smith—filled their missions with honor to themselves and credit to the Church.

Elders Taylor and Woodruff were the first to leave. Elder Woodruff, every second day, was in the throes of chills and fever. Both were leaving their families under

circumstances that gave them no small amount of concern. And neither of them had any money to pay his way to New York. In Indiana Elder Taylor's naturally strong constitution broke down under the attacks of the same disease his companion was suffering from. So they reached the coast city at different times and by different routes.

In a few days the Pratt brothers took their leave, but under more favorable circumstances. They drove out of town in their own private carriage, we are told, drawn by two horses!

Two more apostles—Elders Young and Kimball—left Commerce not long afterwards. The president of the quorum, however, was so sick that he could hardly walk ashore from the rowboat in which he had crossed the Mississippi to join his companion. They reached New York together.

The last of the apostles to leave was Elder George A. Smith. With him were Reuben Hedlock and Theodore Turley, also on their way to England. All three were so weak from illness that, when the vehicle in which they were riding upset, they could scarcely recover their feet, let alone setting the wagon to rights. Which provoked the remark from a passer-by that it looked very much as if a graveyard had been robbed.

Thus it came about that eight of the twelve apostles were in England at the same time—with what extraordinary results we shall see in the next chapter.

Question and Problem

1. What did Rigdon mean when he said that this mission was a test of the brethren's faith?

2. Explain the saying of John the Apostle that whoever loves God and hates his brother is not telling the truth.

Forty-Seven

THE UNITED BRETHREN

We are in England. The place, after the English manner of naming farm houses, is called Hill Farm. It is in Herfordshire, an agricultural district in the south of England.

Hill Farm consists of three hundred acres of land, and is cultivated by a Mr. John Benbow. John Benbow has a big heart, a little wife with no children, and plenty of money. He is a member of a body of religious folk that are looking for something better than what they have.

One evening, near sundown, there comes to Hill Farm a short man with a tendency to stoutness. He makes a great noise with the door knocker —which takes the place of a door bell. John Benbow comes to see who is there, for Jane is busy just now with the preparation of the dinner.

The man at the door speaks. "I am an elder of the Church of Jesus Christ of Latter-day Saints, and I am sent here by direct commandment of God for the salvation of this household and the people in this part of the country."

It is a strange salutation. It takes John Benbow's breath for an instant. But he soon recovers himself, and invites the little man in. Somehow he is glad to see him. So is Jane. They do not know why, but presently they shall know, and be all the more glad.

For the stranger is Wilford Woodruff.

How did Elder Woodruff happen to come to John Benbow instead of to some one else? That is very simple, when you know this unpretentious apostle.

When he first landed in England and a council meeting was held of the seven apostles now in the country, Elder Woodruff was sent to Hanley in another shire, or county. There he had made a series of appointments to preach. At one of the earliest of these, he says, "the voice of God said

to me, while we were singing the first hymn, 'This is the last meeting you will hold with this people for many days.' This astonished me," he adds. Also it astonished the people, when he told them about the call.

In the morning, he goes on to say, "I went in secret before the Lord and asked Him what His will was concerning me. The answer was that I should go south, for He had a great work for me there, as many souls were waiting for His word." Not only so. He received "certain directions" as to how and where he was to go.

And that is how he came to Hill Farm, and not to some other place.

That night, after dinner, the three sat down and talked till two o'clock in the morning. There is no need to say what they talked about. Jane and John Benbow were very happy when at last they went to bed. So, too, was Elder Woodruff.

But in that conversation last night the missionary also had learned something that opened his eyes and confirmed his faith.

The Benbows had told him about an organization in that neighborhood of religious dissenters. They called themselves the "United Brethren." It was not a new church. Rather it was a society of men and women who had tired of the Wesleyan Methodists thereabouts and who were tied together by that fact and a sort of looking forward to something. The organization numbered more than six hundred, and they had forty-five preachers. And all the time these men and women prayed in their hearts for more light.

Next morning Elder Woodruff said to the Benbows, "I would like to be about the Master's business."

Now, in John Benbow's very large house there was a big hall. As a matter of fact, some of the meetings of the

United Brethren were held in this hall, for it was a licensed place to preach in. So he decided to call a meeting for that night, and sent word throughout the neighborhood to that effect.

Not only that night, but a good many nights afterwards, Elder Woodruff preached in the hall in the Benbow mansion. Next day he cleared out a pool of water and otherwise prepared it for the baptisms he expected to perform there. Nor was he disappointed in his expectations, for he actually baptized in that pool six hundred persons. The Benbows were among the first six converts to receive the ordinance there. This was the third day after his arrival.

At one of these Hill Farm services an incident happened which throws light on the religious situation in this part of Herefordshire.

Just as the meeting was about to begin, he was approached by a constable. The constable had come to arrest the new minister. What for? Why, for preaching. The rector of a nearby church had sent him to do that. Said Elder Woodruff characteristically, "You sit down here by me and wait till I get through my sermon, and then I'll be glad to go with you."

But when the sermon was over, the constable did not want him to go with him. He had changed his mind. He wanted to be baptized instead. And he was baptized, with six others.

Returning to the rector, he put rather bluntly what had happened to him. "If you want Mr. Woodruff arrested, you will have to do it yourself. He preached the only gospel sermon I ever heard in my life. Besides, I'm a 'Mormon' myself now."

The rector thought the time had come to investigate. So he secretly sent two trusted clerks of his church to spy on the American preacher. They also were baptized after the services.

That ended the investigation, but not the alarm. For

the rector, with other pastors of the Church of England in that part of Herefordshire, sent to the Archbishop of Canterbury to see if measures could not be devised to stop the "Mormons" from preaching their pernicious doctrines in England. And the bishop answered, "If you thought as much about saving souls as you do about chasing hares and foxes, you would not lose so many of your flock."

And that was that.

From now on every day was baptism day. In thirty days he had converted and baptized one hundred sixty members of the United Brethren, including the head of the organization and the forty-five preachers. All told, he stayed in this part of Herefordshire eight months, and during this time he baptized, not only the six hundred United Brethren, but twelve hundred others, making eighteen hundred persons in all. In this way one chapel and forty-five licensed houses fell into his hands—which, as he truly says, opened the door for the ministry.

The work of Elder Woodruff in this locality was helpful in another way, too.

Many of his converts were well-to-do. And so, when the time came to print in England the *Book of Mormon* and a hymn book, these people contributed almost the entire sum necessary for that purpose. John Benbow himself gave fifteen hundred dollars, and others contributed in proportion.

Question and Problem

1. Explain the success Elder Woodruff had in Herefordshire.

2. In your own experience what difference does it make whether you have been prepared, or not, for a truth?

Forty-Eight

THE POLITICAL POT BOILS

When the "Mormons" fled across the Missouri borders in the winter and spring of 1839, they did not go directly to Commerce. They went to a town called Quincy, about fifty miles down the river.

The spectacle of thousands of men, women, and children being driven in a body from a State went to the hearts of the Quincyites, as it did to the heart of every one else in Illinois who heard of their circumstances.

So the people of this kindly town went about to help the Saints in every way. They raised money for them by subscription, and they endeavored to find work for the men on the farms and elsewhere. For this friendly reception of the refugees in this time of distress, the "Mormons" have always been grateful.

It must not be supposed, however, that humanitarian motives were the only reason for this welcome to Illinois.

Illinois, in 1839, was sadly in need of an increase in population. A mortgage of fourteen million dollars had been plastered on the State for public improvements—a heavy burden for a community of considerably less than half a million inhabitants. In consequence taxes were high. New settlers were not therefore coming into the State, and many of the old settlers would have left if only they could have sold out.

An opportunity to increase its population by many thousands was therefore not a thing for the State to pass up in unconcern. Especially was this so in view of the undisputed reputation of the "Mormons" for thrift and industry. And their religion, obnoxious as it may have been to the Mis-

sourian, could be tolerated in a State that was so desperately in need of man-power.

Besides, Illinois, like every other State in the Union then and since, had her quota of politicians, with an eye to the main chance.

There were two political parties—the Democrats and the Whigs. These were about equally divided. As the "Mormons" were likely to vote together on any particular issue, it followed, therefore, that whichever party secured their support would win in the election.

The Democrats were particularly active in the reception of the Saints in Quincy. In fact, they led out in the work of helping the exiles. It was the Democratic organization there that called the first meeting to consider what ought to be done in the situation. This initial effort to relieve their distress would not be forgotten by a grateful people. Later the men of both parties in the legislature fell over one another to give the "Mormons" the kind of city charter they wanted.

Such were the considerations that motivated the reception of the "Mormon" people in Illinois.

This political situation proved to be a stick of dynamite under the "Mormon" community in Nauvoo, laid five years before it was to explode, although the fuse was steadily and slowly burning all the time.

The "Mormons" entered Illinois on the eve of a national election. In May, 1840, Van Buren had been named for president by the Democrats; Harrison had already been nominated by the Whigs. In a campaign that has gone down in history for its noise and bluster, Harrison was elected by 234 out of 290 electoral votes. The Saints, of course, voted against Van Buren—which swelled Harrison's vote to a majority of 752 in Hancock county, where Nauvoo was. The vote of the "Mormons," however secured the election

of a Democrat on the tail-end of the ticket—which evened things up a little.

In the fall of 1842 there was another election in Illinois. A governor was to be chosen, with other state officers. The Prophet announced that the Saints would vote for their friends, and indicated who those friends were. Also he expressed his contempt for political parties.

In the next county election Democrats and Whigs met together in a mass meeting and drafted a wholly Gentile ticket. Some Democratic aspirants to office, however, disappointed over this fusion ticket, joined forces with the Saints in drawing up another ticket—which was elected, but which troubled the political waters even more.

If anything was lacking to stir up things to an even more disturbing point, it was the congressional election of 1843. Two lawyers—Cyrus Walker, a Whig, and J. P. Hoge, a Democrat—were the candidates. Walker had done the Prophet a personal service, for which he had expressed his gratitude and for which Walker expected to be paid by Joseph's vote, and therefore the vote of all the "Mormons." But there was a more substantial reason why the "Mormons" should vote for Hoge. The Democrat, therefore, was elected.

After that the position of the Saints politically can best be described by the phrase, "between the devil and the deep sea." And so, as the election of 1844 for president of the United States approached, the conviction gradually took shape in the Prophet's mind that the way out was for the "Mormons" to put into the field a ticket of their own. A convention at Nauvoo therefore nominated General Joseph Smith for President and Sidney Rigdon, who had moved to Pennsylvania, for vice-president.

Three considerations sufficiently justify this "bold move" on the part of the Saints, as the *Times and Seasons* termed it.

First, it enabled the "Mormon" people to cast a con-

scientious ballot. And if there was one thing more than another on which they prided themselves, it was their sincerity, politically as well as religiously. Statements from such aspirants to the office of president as Clay and Calhoun, in answer to requests by the Prophet for their views, were so evasive and unsatisfactory from the Saints' point of view, that they could not vote conscientiously for them, and they could vote for the Prophet without stultification.

Secondly, it enabled the "Mormon" people to avoid a political pitfall into which they had fallen more than once in the past. For at every election, as the *Times and Seasons* aptly put it, they had been made a "political target." Whoever was defeated blamed it on the Saints. So, under the circumstances, they felt they had no other alternative. "If we have to throw away our votes," a writer said in the *Times and Seasons,* "we had better do so upon a worthy than upon an unworthy individual, who might make use of the weapon we put into his hands to destroy us."

Thirdly, it gave the Prophet an opportunity to lay before the country some striking and original views on political government and the political situation. For he touched, not only on such current topics as the annexation of Texas and slavery, but on such fundamental subjects as imprisonment for debt and the handling of prisoners.

Question and Problem

1. Explain this political situation that arose in Nauvoo to trouble the Saints there.
2. What principles should guide us in our political relations?

Forty-Nine

ON POLITICAL GOVERNMENT

Always the angle from which Joseph Smith looked at anything was the religious. This is especially true of his views on human government. They had been given this turn by his spiritual experiences and his contacts with political officials in Missouri and Illinois.

Two principles loomed large in the "Mormon" prophet's mind, so far as concerns human government—political rights and political justice.

The right to life, liberty, and the pursuit of happiness was granted by God. Human governments merely recognized this right, which it was the duty of political officers, acting under the law, to safeguard.

It followed, therefore, in his mind that political officers have a double responsibility. On the one hand, they are accountable to those who placed them in power, and, on the other hand, they are accountable to God, who granted to man the rights they are bound to protect.

And then the Prophet taught some rather unique doctrines respecting the Constitution of the United States and the founding of the nation.

The United States was founded under inspiration from God. In the first place, it was kept hidden from the rest of the world, in order that it might not be influenced by old world traditions of tyranny and injustice. Then, when the time was ripe, Columbus was led here by the divine hand to reveal it to the European nations. After that the pilgrim fathers came here, also under divine guidance, with their

desire to worship God in their own way. Presently a battle was waged between the colonies and the mother country, and God fought on the side of the colonists.

Finally, the hand of Deity was equally manifest in the establishment of the American government. A constitution was framed, as Joseph Smith taught, by men whom the Lord "raised up" for the express purpose of making an instrument under which the right to life, liberty, and the pursuit of happiness would be guaranteed to every citizen of the new-born nation.

There may be individuals here and there in the United States who take a religious view of the founding of the nation, but there are no bodies of people, except the Saints, who believe the things we have just said about God guiding the whole process. It is clear, therefore, that with this view of the founding of our nation the "Mormon" people may well be trusted to have a deep reverence for the Constitution and the government of the United States. To them America is the home of freedom and human rights.

Very naturally the Prophet believed it the duty of American citizens to take an active part in the selection of officers to run the government.

Here, under this inspired Constitution, we elect officers to make laws, to interpret these laws, and to execute them. And so the kind of political administration we have in our nation, both locally and generally, depends upon the kind of men whom we choose to take care of our public business. And that, in turn, depends on the intelligence and integrity of the people. For no nation can rise higher than its citizenship.

"Wherefore," said the Prophet, "honest men and wise men should be sought for diligently, and good men and wise men you should observe to uphold. Otherwise, whatever is

less than these, cometh of evil." That is from one of the revelations.

The history of the Latter-day Saints in Missouri and Illinois, not to mention that of a later period, shows clearly the necessity of putting good and wise men into power politically, and of upholding them after they are elected. But what is true of those days of the past is equally true of the present, not only for the "Mormons" but also for all other citizens of a republic like ours.

Question and Problem

1. What should be the fruits of such ideas as these in the relation of those who hold them to their government?

2. What political obligations rest on you under our republican form of government?

Fifty

HASTENING TO THE END

Meanwhile things in Nauvoo, like one of Shakespeare's plays, were working towards a tragic ending.

Two lines of action contributed to this result. One of these was outer. That we have already partly considered in the political situation. The lines between "Mormon" and "Gentile" were getting themselves more and more rigidly drawn. The other stream of action was inner. That we have now to consider.

Every community of any size develops two kinds of leaders.

First, there is the class of men who are constructive in their thinking. They seek to plan, to build, to go forward toward a goal. But they are more than constructive. They endeavor to serve others, rather than themselves only. These are the real leaders. To this group belonged Joseph Smith and most of the apostles.

Secondly, there is the class of men who are critical, not to say destructive. As a rule, they seek to tear down the present order of things, without trying to replace it with something that is better; their work is mostly negative. And then, as a rule, they are thinking of themselves, rather than of the general good. In this division we must place John C. Bennett, William and Wilson Law, Robert D. and Charles A. Foster, Francis M. and Chauncey L. Higbee, and others in Nauvoo at this time.

John C. Bennett was an adventurer, an opportunist. He joined "Mormonism" in Nauvoo. After he was excommunicated from the Church, he said that he had embraced the faith to expose its secrets. It is more likely, however, that he was sincere in his advances to Joseph Smith,

The Prophet, however, did not give him much encouragement to come to Nauvoo. Bennett never held any high Church position, but was the first mayor of the city, and was influential in obtaining the kind of charter its leaders wanted.

The Laws were Canadians. They had come into the Church through the preaching of John Taylor. Intelligent and independent spirits, they had insinuated themselves into the heart of the Prophet. William became second counsellor in the first presidency of the Church. Wilson was one of the officers in the Nauvoo legion. Both were considered wealthy.

The Fosters, the Higbees, and Sylvester Emmons also appear to have been above the average in intelligence and ability. They did not, however, hold any high positions, political or ecclesiastical. Robert Foster was a physician.

In 1844 these men all turned bitter personal enemies of the Prophet. This enmity was a long time abrewing, but when it broke out it was unrelenting, even vindictive. It is a fact that all of these men, excepting Emmons, were guilty of immorality—in the case of Wilson Law and Charles A. Foster, very gross and offensive immorality. It is also a fact that, after the manner of the times, these immoralities were publicly exposed by the Prophet. And this may have had a good deal to do with the bitterness of feeling on the part of this group toward the Prophet.

At all events, these men joined forces with others outside against the "Mormon" leader. Bennett had already been ex-communicated from the Church, and was doing his utmost elsewhere in Illinois to make trouble for the Saints, especially Joseph Smith.

The Laws, the Fosters, the Higbees, with Emmons and a Charles Ivins published an organ of discontent, called the *Nauvoo Expositor*. Its avowed purpose was to advocate the "unconditional repeal" of the city charter and to break down the power of the Prophet in Nauvoo.

Meanwhile, anti-"Mormon" sentiment outside of Nauvoo was speedily coming to a head.

For one thing, angry echoes were still coming across the borders from Missouri. In 1842 ex-governor Boggs had been shot at while he sat by his window in Independence. The "Mormons" were accused of committing the crime—Porter Rockwell, with having fired the shot, and Joseph Smith with having inspired Porter to shoot. And so both of these men were demanded in a requisition by the governor of Missouri to the governor of Illinois. But Joseph went into hiding, and Rockwell left the State.

Later, through the activities of Bennett, an attempt was made to revive against Joseph the old charge of treason, murder, and the rest. The Prophet, however, had recourse to the municipal court in Nauvoo, and was released from arrest. This is where Cyrus H. Walker did him that good turn and won his gratitude. And even later than this a man named Bagby went to Missouri for the purpose of getting another writ for the arrest of Joseph.

And then, for another thing, the feeling against the "Mormons" on account of their politics was growing in Hancock county. This, too, is to be attributed partly to the activities of Bennett, who had written a book against the Saints.

When the "Mormons" first came to Illinois, they were too busy making their new home to be active politically. The "Gentiles" nominated the candidates, Whig and Democrat, and then each of these parties besought the Saints to vote for their ticket. As time went on, however, and the "Mormons" came to feel their power in politics, they became active in the conventions and sought their share of the political offices—which was only right. But that brought on trouble, as we have seen. In the summer of 1844 the fuse was getting nearer and nearer the dynamite.

The first and the only issue of the *Nauvoo Expositor* bore

the date of Friday, June 7. Exactly twenty days from that the dead body of Joseph Smith was carried into Nauvoo, with that of his brother Hyrum, with bullet wounds in it, which had been made by men with blackened faces in Carthage. And there was a direct path leading from that demolished printing-press in Nauvoo to that jail in Carthage.

On the tenth of June the city council, after a long and exciting session, decided that "the printing office from whence issues the *Nauvoo Expositor* is a public nuisance," and instructed the mayor, Joseph Smith, to "have said printing establishment and papers removed without delay, in such manner as he shall direct."

Whereupon, the mayor ordered the city marshal to destroy the press, to pi the type, to burn all the papers he might find there, and to demolish the house. The same day the order was carried out.

Question and Problem

1. Explain the excitement and the activities inside and outside Nauvoo in these last months.

2. What are the principles of conduct that should guide us in times of great feeling and excitement?

Fifty-One

THE CRASH OF HOPES

When a lighted match is applied to a powder magazine, there is an explosion that is heard many a mile and that does heavy damage to property and life.

If now we look upon the more or less pent-up emotions of animosity in Hancock county against the "Mormons" as a powder magazine, the match that set it off was undoubtedly the destruction of the *Nauvoo Expositor.*

In reality the sensation created in the city of the Saints when that libelous sheet appeared was insignificant by comparison with that which prevailed in Hancock and adjoining counties, when it became known, as it very soon did, what had happened in Nauvoo on that notable tenth of June.

Mass meetings were held everywhere. The public mind

was inflamed to the highest pitch. The cry went up that the liberty of the press had been destroyed by the "Mormons." Governor Ford told the Prophet in a letter that the whole country was in arms, and warned him that Nauvoo was built on a keg of powder, which a very little spark might explode any minute.

The destruction of the *Expositor,* as we view it to-day, was probably unwise. It may be that the city council, as the governor afterward suggested, should have appealed to the courts for redress in the situation. But excitement in Nauvoo ran high, and the resolution to destroy the press came at the end of a heated session of the council. There is no doubt, however, that that body was within its legal rights in doing what it did in the way it did.

But if the destruction of the *Expositor* was unwise, what shall we say of a resolution passed at a Warsaw gathering and of what happened under the very eyes of the governor a few days later? Here is that resolution:

"Resolved, That the time, in our opinion, has arrived, when the adherents of Smith as a body, should be driven from the surrounding settlements into Nauvoo; that the Prophet and his miscreant adherents should then be demanded at their hands, and, if not surrendered, a war of extermination, if necessary for our protection, of his adherents."

The fact is that the city council acted under a high tension of feeling, but were within their legal rights, and that the mass meeting also acted under high pressure of emotion, but were not within their rights in planning for the destruction of the guiltless.

On June 12 the mayor and the councillors were arrested by an officer from Carthage. The warrant required that they appear before justice Morrison in that town, or "some other justice of the peace." Joseph Smith objected to going to Carthage, because of threats that he would be killed if he ever went there. But he offered to go before

any other justice of the peace that the officer might name. And he had a right, according to the writ, to do this. The officer, however, refused. The men must go before justice Morrison, and no one else. And here the official exceeded his authority.

Thereupon, the mayor secured a writ of *habeas corpus* from the municipal court in Nauvoo. Later, to satisfy the law in its letter as well as its spirit, he was tried before justice Wells, a non-"Mormon" in Nauvoo, and acquitted.

Meantime also the Prophet had decided to go west had gone to Carthage with several hundred troops, giving him the details of the disturbance over the *Expositor*. The governor demanded that the mayor and the councillors submit to another arrest on the identical warrant already served on him and that he be tried before justice Morrison. Nothing else he said would satisfy the law.

Meantime also the Prophet had decided to go West to the Great Basin in the Rockies—the place to which his people came later. With Hyrum and others he crossed the Mississippi river for this purpose. But a note came to him from his wife urging him to give himself up. Other persons, too, seconded her plea. These accused him of cowardice in thus leaving his people to their own resources. Joseph knew, as every one else should have known, that it was not the people who were in danger, but he himself only. He knew also that he would never be allowed to leave Carthage alive.

But his answer to these mistaken persons was to turn back to Nauvoo. "If my life is of no value to my friends," he said, "it is of no value to myself."

The party re-crossed the river. Joseph and Hyrum stayed that night with their families. In the morning, Joseph saddened inexpressibly, they all left Nauvoo for Carthage. They arrived there at midnight.

Carthage presented the appearance of a military camp. More

than sixteen hundred men under arms were there, twelve hundred of whom were militiamen. The rest had armed on their own account. In this number were the Carthage Greys, of whom a man named Smith was captain.

The arrival of the "Mormons" was the signal for a great demonstration. The air was full of profanity, curses, and threats on the life of the Prophet. Militiamen from a distance were curious to see what he looked like. The governor assured them, his head out the window for the purpose, that they should have that privilege next morning.

Joseph and the others were lodged at the Hamilton House—where also the governor had quarters. On the morning of the twenty-fifth they voluntarily surrendered to the constable. The charge against them was treason "against the government and the people of the State of Illinois." The treason consisted in calling out the Nauvoo legion. It was not justice Morrison, but justice Smith who signed the writ of arrest. Smith was captain of the Carthage Greys as well as judge. At the hearing before justice Smith, the fifteen men from Nauvoo gave bonds to the amount of five hundred dollars each.

The next legal step was for the accused to have a trial as soon as possible. But this was not granted them. Instead, to their surprise, a false mittimus was issued by justice Smith, committing the Prophet and Hyrum to jail. And the Carthage Greys stood by ready to lend any aid that seemed necessary to the carrying out of this illegal document.

Carthage jail was a two story stone building. It stood near some woods on the edge of the town. Here the prisoners—Joseph and Hyrum Smith, John Taylor, and Willard Richards—were confined. They occupied the upper room. And here the prisoners received many visitors from Nauvoo.

At five o'clock of the twenty-seventh of June there was heard a slight rustling outside. Willard Richards went to

see what it was. There below were a hundred or so men with guns and blackened faces, crying, "Surrender, surrender!" And the men they were asking to "surrender" were already in jail!

The four prisoners had already made an unconscious preparation for the savage butchery that was to follow. Hyrum Smith had read aloud a passage in the *Book of Mormon,* and turned down the leaf to mark the place. Before that Elder Taylor had prayed, and Joseph had borne his testimony to the divine origin of the *Book of Mormon.* Then, not long before the end, the Prophet had asked Elder Taylor to sing "The Poor Wayfaring Man of Grief"—a hymn lately introduced in Nauvoo. And at his request it was sung a second time.

In less than five minutes Joseph Smith the Prophet and Hyrum Smith the Patriarch lay dead, each with several bullets in his body. Hyrum lay stretched on the floor; Joseph, having fallen out of the window, lay on the ground near the well-curb. And Elder Taylor, with four wounds, was under a mattress. Elder Richards alone escaped unscathed.

Question and Problem

1. What was it that lay at the bottom of the murder of Joseph Smith?

2. What do you consider the most worth-while thing in life? Justify your statement.

VII

The Home

ONLY people whose thoughts were entirely remote from the realities of life could fail to realize that the small and intimate circle of the family—which guards and develops such manifold and deep feelings, and thus most simply and most naturally prepares for social life—must afford to human personality a much richer and more secure development than the best public educational institution.—F. W. Foerster, Professor of Education, Univ. of Vienna.

Fifty-Two

THE HUMAN PERSONALITY

What is at once the most fascinating, the most baffling, and the most wonderful thing in the universe?

Is it not the human personality?

It is far more wonderful and mysterious than the lily growing out of the pond, or the mountain pushing its head upward through the cloud, or the sea heaving and roaring like some great beast, or even the starry heavens above.

Yet, it is safe to say, "Mormonism" has a clearer and deeper word about the human personality than any other religion of modern times, or than any philosophy that man ever reasoned himself into.

From one point of view it does not seem that the human personality is of much consequence.

Physically man is nothing by comparison with other things. He is not so strong as many of the lower animals, not to speak of such natural forces as lightning and the earthquake. And his life here, as he knows it through conscious experience, is but a span, while unimaginable ages before he was born the universe crashed on, as it will continue to do unimaginable ages after he shall have gone down into the grave.

But all this is true only in appearance. For in reality man is more powerful than the animals or the forces of nature. He thinks—and the air becomes the carrier of his thoughts, the lightning turns into horse-power, he flies with the bird, he walks and sleeps on the sea. And "Mormonism" declares him to be, in spirit, older than the earth or anything that we can perceive with the eye. Also man loves and sees moral differences. Hence he is susceptible of the most ex-

quisite happiness, and progresses from one stage of life to another indefinitely.

Moreover, the human personality is the most valuable thing in the universe.

In a world of change personality endures. Without personality the universe has no meaning. All else exists for man, and finds its explanation in him. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, the fowl of the air, the cattle, every creeping thing, and the earth."

Jesus made personality the one thing worth while. To Him property had no value except as it conserved personality. "What is a man profited, if he shall gain the whole world, and lose his own soul?" Even the sacred institutions of religion were made for man, and not man for religious institutions. And so precious in the sight of God is a human soul that when one of His children repents and finds again the way of life, the angels in heaven rejoice. The sum of the world's values, according to the teachings of Jesus, lies in the building of a human soul.

Joseph Smith, too, thought much about the dignity and pricelessness of the human personality. No man could think lightly of the worth of a human soul, who could say this: "And if it so be that you should labor all your days in crying repentance to this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." And he found out many things about it that clear up some age-long uncertainties..

One thing he tells us is that the human spirit is eternal.

That was a new thought to his generation—as indeed it still is. All Christians, of course, believe in the immortal-

ity of the soul. But that is quite another thing from Joseph Smith's idea. For many penetrating minds have seen that, as the Prophet pointed out, if the spirit had a beginning, it will also have an end. Joseph Smith boldly announced that man, in his ultimate being, is co-eval with God. Of course, he taught that man will never die, too, as we shall see presently. So that Joseph Smith gave the world what amounts to a new definition of immortality.

To be sure, others before Joseph Smith got a glimpse of a life for man before this—Plato, for instance, and the poet Wordsworth. But in the writings of the Greek philosopher on the subject the idea is so vague that to this day his interpreters are of two minds as to what he means. And as for the English poet, he hastened to disclaim his plain meaning, when he was accused of teaching an idea not found, as people thought, in the New Testament.

Maeterlink, however, three-quarters of a century after Joseph Smith's announcement of a pre-earth life, came out for the identical idea of the great "Mormon" prophet. "If you maintain that you will always exist," he says, "you are bound to admit that you have always existed; we cannot imagine the one without having to imagine the other. If nothing ends, nothing begins, for any such beginning will be the end of something." But the idea is not nearly so clear and definite in the mind of the Belgian philosopher as in the mind of the "Mormon" prophet.

Another thing that Joseph Smith taught was that the human spirit is capable of unending progress.

Of course, this idea is implied in that luminous sentence of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But these words were lost on minds that were wrestling with such dogmas as the immaculate conception, the godhead, and transubstantiation. The "Mormon" prophet, however, brought out the idea in such a way as to make of it a real contribution to modern theology. At

the same time he applied it to life in a most stimulating manner.

"God is an exalted man." That is from Joseph Smith. It proved a shocking pronouncement. It gave a severe jolt to minds that received their nourishment from the older sectarian notions of Deity. Also it invited the charge of irreverence. Turn the thought over, however, and it dignifies man beyond anything else that has ever been said. It does not lower God. But it does uplift man. It takes away from him the "inferiority complex" of the older theology.

Not that man is a god now, of course—except in embryo, as we say. But, having the same fundamental being as his Father, man may become like God. And there should be nothing repugnant in this idea. Rather it should provide a stimulus to right thinking, to development along a well defined path, to progress toward a definite goal. That is most likely what Jesus meant.

It is not intended, of course, that every man may become like God in power and glory and majesty. A great many men, presumably, might not even desire that. Nor is it meant that one must be like Him in this respect in order to enjoy eternal happiness. Happiness, fortunately, to be perfect, does not depend upon high station. A lowly place may be as happy for its occupant as a high one. But it is within man's power—any man's for that matter, who will order his life according to the laws of spiritual growth—to become like God in His qualities of mercy, justice, righteousness, love, and so on.

This unfoldment of man's native powers will not, of course, come all at once. It will take place gradually. Nor will it all come to pass here. Centuries, even millenniums, will be required to reach perfection even in its relative stage. And longer for some of us than for others—to judge by appearances. But what of that? Life, on this view, is long, as well as interesting and worth while. For character is the

result of contacts, of struggle, of effort, of triumphs and failures.

Joseph Smith caught the thought of Jesus in another respect, too. He organized life's activities around this nucleus of man's importance in the universe—which few Christian thinkers have done, even in our own practical days.

In the Prophet's philosophy of life all men should be equal in temporal things, according to their needs. That is, there would be no rich and no poor. Every man would have a job to his liking, at which he could earn a living. Thus would be got rid of both poverty and the major inducement to crime.

Also, under the same philosophy, every one would have reverence for his body. Joseph Smith took no stock in the older theological notion that the human body is an incumbrance to the spirit. He taught, on the contrary, that it is the organ of the spirit and that, therefore, it should be made into as perfect an organ as possible by the greatest care. Thus, much of the disease that "flesh is heir to" might be eliminated.

And then, finally, with a good job and a healthy body, every one would cultivate his mind. Intelligence is the glory of God. Besides, whatever intelligence or knowledge we attain to in this life will rise with us in the resurrection. Joseph Smith believed that the right kind of education is the best safe-guard to the development of character.

Question and Problem

1. Explain the importance of the human personality as compared with other things in the world.

2. Show that a proper estimate of the value of the human personality will solve such problems as concern crime, prison reforms child-labor.

Fifty-Three

THE "MORMON" FAMILY LIFE

The teachings of the Prophet Joseph Smith on the home and family life were in agreement with his enlarged views of the human personality, which we briefly outlined in the preceding chapter.

It is impossible to over-estimate the influence of a good home in the development of character. And this is largely because, as the books on discriminations tell us, the home is "the abiding place of the affections"—or should be—instead of being merely the house where we hang up our hat when we have nowhere else to go.

We are born into the home. We take our last leave of our loved ones there. And in the home we enact our little comedies and tragedies. In the morning we leave its precincts for school or for work, and in the evening we return to it as a ship to the harbor from a storm-tossed sea. In childhood and youth we find guidance here when we are confused, and solace when we are in trouble. And in manhood and womanhood we pass on to our own children in the home the precepts and comfort in which we ourselves found repose. In father and mother we have an unselfish devotion to our true interests that we shall never find outside. One way or another, therefore, the home is the center of all that life holds dear.

And so the founder of "Mormonism" endeavored to throw about the home such safe-guards as would insure the fullest growth of character.

He himself had grown up in a deeply religious home That we know from statements made by members of the family. There the Bible was read every day, family prayers

were engaged in, grace was asked at the table, and reverence was inculcated for God and the virtues. In consequence love abounded.

The attachment of the brothers Joseph and Hyrum for each other matched that of the famous pair, David and Jonathan in the Bible. Of them, too, it could be said, "They were lovely and pleasant in their lives, and in their death they were not divided." Joseph's ready forgiveness of the brutalities of his brother William is one of the significant traits in the Prophet's character. And that unforgetable scene, on the eve of the martyrdom, where Joseph comes out of his home, handkerchief to his face and tears streaming from his eyes, bears a silent tribute to the home of his manhood days.

A typical "Mormon" home is one in which the husband and wife have been married for eternity as well as for time. No other ceremony of marriage would be consistent with the belief that the essentials in this world carry over into the next world.

A typical "Mormon" home is one in which there are as many children as is consistent with the health of the mother and the proper up-bringing of the children. For, in the "Mormon" philosophy of life as in that of ancient Israel, "children are an heritage of the Lord." And then, too, according to this same view of life, it is immoral to limit the number of children by artificial means.

A typical "Mormon" home is one in which the religious spirit dominates. Not the kind that puts a taboo on mental and physical pleasures that are innocent in themselves. Not the kind that takes no note of the element of strength in character. Not the kind that sickens because it sissifies. But that kind rather which finds its basis in the intelligence and the higher emotions, the kind that it does us no good to

get away from but that satisfies our instinct for God and human welfare.

In such a home each day begins and ends with family prayer. Grace is said at the table. Reason, not force, is the power that moves to action on the part of all the members of the family, both inside and outside the home. Inspiration also is found there for physical, social, educational, and religious activities, so as to bring about a well rounded character. The homely virtues of truthfulness, industry, thrift, loyalty, chastity, and the rest find their source and nourishment in the sort of home of which we are speaking.

In such a home, too, the ideal of service is cherished. It is safe to say that the "Mormon" home affords greater opportunities for service than any other in the American nation. Part of this is within the home, but a very great deal of it is outside of it in the church. For, in most Latter-day Saint homes, one will find that every adult member is engaged in some church activity—teaching in some one or other of the numerous organizations of the denomination or acting as an officer therein or participating in other church activities. If, as Professor James says, one should perform every day some distinct service to others in order to keep alive the spirit of service, then the average "Mormon" home, from this point of view, might be considered the ideal home.

It would be claiming too much, of course, to say that every Latter-day Saint home answers to this description. That would not be the exact truth. But thousands of them do, and thousands of others strive to attain this ideal of home-life.

"Mormon" communities, as a rule, are communities of homes. Utah's best crop is still her babies. The testimony of many substantial business men not of the faith is that, on the whole, the "Mormon" home furnishes a most satis-

factory atmosphere in which to rear boys and girls for future leadership.

Nor does it appear likely that the breaking up of the home in other communities of the nation, under the changed ideals of life that prevail, will very materially influence the standards of the Latter-day Saints respecting the home. For these standards, in the main, are in line with the best thought of our times, and are likely to gain in social life rather than lose.

Question and Problem

1. Why is the home emphasized so much in "Mormon" theology and life?

2. What ideas contribute to the best kind of home life? Why is it that people outside can generally tell from one's actions what kind of home one comes from?

Fifty-four

FOR HOW LONG SHALL WE BE MARRIED?

In order to have the right sort of home-life, Joseph Smith taught, there are certain basic principles to be observed in so far as marriage is concerned. And here, as elsewhere is his philosophy of life, he introduces some new elements.

Every one should marry. That is the first thing to be noted. Everyone, that is, who is physically and otherwise qualified to marry. For marriage is "ordained of God," not only for this world but also for the world to come.

As a rule, "Mormon" leaders have urged early marriages. This does not, of course, mean hasty marriages. And they have done so probably because of the social dangers that often attend the postponement of the nuptial tie and because the parties to the contract can more easily adapt themselves to each other when they are young.

An interesting thing about the marriage ceremony used by the Prophet is that it anticipated by about three-quarters of a century the objections of the modern woman. It was adopted by him in 1835. This was some years before his views on "celestial marriage" were announced.

Here it is: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives."

From this ceremony, it will be observed, is absent the word "obey," and the single standard of morality is demanded. In these two respects this marriage ceremony is still far in advance of the times.

Always, too, the "Mormon" Church, following the sugges-

tions of its founder, has counseled its young people to marry persons of the same race, the same faith, and the same ideals of life. And this advice is in harmony with the best thought of our own day.

No home can be happy as long as there are fundamental differences between the husband and the wife. Differences over trifles there may be without disrupting the home, but not differences over matters that run down into the sub-soil of life. All others may be smoothed over without leaving any wrinkles, but not these. They are vital, because fundamental, and always work for mischief.

One of them, of course, is a racial difference. The laws in most American states forbid the union in marriage between white persons, on the one hand, and black or yellow, on the other hand. But there are other races, branches of the Caucasian family, that ought not to join at the altar.

Another of the sources of marital trouble is a difference in religion.

At first this difference may appear negligible. That is because sex love is in the ascendant, and thoughts of difference are smothered if they appear on the surface. But when babies come into the picture, the mothering spirit, in both parents, becomes ascendant. Then religion, if ever, will come to the surface in the home. Shall the child be blessed? If so, in what church? Afterwards the same question springs up in another form—shall it be baptized? And, if so, in what church? And later still, the question as to whether it shall be trained under the religious spirit. And always, in every new situation, the important matter of religion will obtrude itself and insist on a definite decision. Over religious differences many a married couple have wrung their hearts dry, and many a home has ended in ruins.

A third source of difficulty in the married life lies in differences in ideals. These show themselves not only in religious standards, but in mental, social, and moral standards. Here, as in other respects, the more things a young

married couple can have to think about and to act together in, the happier their married life is likely to be. And the time to consider seriously these matters is before, rather than after, marriage.

Differences in religion and ideals of life are more serious in the case of a Latter-day Saint than they can be in the case of any one else, on account of the peculiar views of marriage and the home held by the "Mormon" people.

Modern Christian churches, without exception, perform marriages for time only. The Saints perform the ceremony for eternity as well as for time. That is one of the characteristic differences between "Mormonism" and every other religious denomination in the world. But it is a difference that goes down into the root of things.

We have already seen that, according to the "Mormon" religion, the spirit of man is eternal. And we know from our own experience what a great swath love cuts in every life here—that it dominates our thought and conduct in every stage and that, in one form or another, it gives us our only happiness on earth. For without love life would be undesirable here. That every one knows.

Now, the "Mormons" teach, as we shall see in greater detail presently, that love, with what it means in human associations, is also the dominant element in the next life. This should go without saying. For the human spirit, if it persists at all after death, would persist, one would think, with the same essential characteristics that it exhibits here, especially so powerful and necessary a characteristic as love. Besides, the Saints are assured in the revelations to the Prophet Joseph Smith that this is a fact as to the other world.

And so, as the Saints believe, the relations of husband and wife, of parent and child, will prevail in the next life,

as in this—only stronger, finer, and more beautiful than in this, because of the wider outlook on life.

But these relations will depend on the perpetuity of the marriage covenant. There is, of course, no objection to a couple's being married for time only—if that is what they want. They must not, however, expect the marriage to continue longer than the terms of the contract. As a matter of fact, a justice of the peace or a minister of any Protestant or Catholic church cannot marry for any longer period than this world. They do not have the authority to do so, nor do they even claim that authority.

This authority, however, was claimed by the Prophet Joseph. He was given the "keys" by which what is bound on earth is bound in heaven. This applies to marriage as well as to other things. And he transmitted these "keys" to his successors in the presidency of the Church.

Hence the marriage ceremony approved by the "Mormon" Church is performed in one of the temples, which have been built partly for this purpose. And the rite is impressive and beautiful, in keeping with the belief that it is a permanent union which is being made—a "celestial marriage," a marriage for "time and eternity."

Question and Problem

1. Explain the consistency of being married for eternity with a belief in the hereafter.
2. What values have temple marriages to us to-day?

Fifty-Five

"INWARD STORM AND OUTER CONFLICT"

After all, the great purpose of life is not to be amused, to amass wealth, or to acquire power, but rather to turn out a perfect character.

Pleasure must conduce to human growth; money must be employed to build manhood and womanhood; power must conserve human values. The creation of a beautiful human personality—that alone can properly be regarded as the end of life.

Now, the only perfect character this world ever has seen is Jesus Christ—who is also God, the revealer of the Father. And so, when we wish to know just what qualities we must cultivate in order to become perfect, we study the life of the Master, as it is exhibited to us in the pages of the *Four Gospels,* in the *Book of Mormon,* and in the revelations of Him to the Prophet Joseph Smith.

Jesus manifests many striking personal traits in His life as we have come to know it. Among these are the following: A *patience* that waits without irritation till the fulness of time, a *firmness* and *strength* that stand up in the face of powerful temptation, an *optimism* and *trust* that bring out a ready response in the worst of men, a *sincerity* that puts to shame our conventional hypocricies, a *humility* that opens its mind to the lowliest truth, a *courage* that no danger can shake, a *reverence* that elevates the unrecognized good in the humblest, an *unselfishness* that dampens the spirit of greed, a sense of *justice* that brushes aside non-essentials and goes quickly to the heart of things.

Character is chiseled out through self-control in the midst of conflict. It is in the give and take of social contacts that

traits of character acquire their shape, good or bad, desirable or undesirable. You never know a person till you put him where he can brush up with other men and women. But a successful life is the outcome of struggle, of conflict, carried on under the guidance of an enlightened conscience.

One of the battle-fields of the spirit is the home. The home is society in small, a place where we are face to face with one another, biologically speaking, with only natural bonds. Practically all the elements are here that are to be found in the larger units. Also all the opportunities, nearly, are open for the development of the essentials of character-building—only, of course, on a much smaller scale.

But this implies that there are children in the home. Children, in the "Mormon" view, as we have seen, furnish the main reason for marriage and the family-life. If there are no children, opportunities for self-development are restricted. And the larger the family, other things being the same, the greater the field for self-discipline. It is a well known fact that where there are only one or two children, these often grow up self-centered and unsocial.

It is in this fact of the large family that the institution of "plural marriage," or "polygamy," finds its true explanation and incentive.

"Mormon" polygamy did not originate in an over-developed sex impulse in Joseph Smith, as has sometimes been claimed by opponents to "Mormonism." Nor was it continued by Brigham Young from the same cause. It was instituted and carried on from religious motives.

That is evident from the reluctance with which, according to all accounts, the Prophet publicly announced the doctrine of plural marriage in Nauvoo, and entered upon the practice of it. And assuredly the founder of "Mormonism" cannot in truth be accused of hesitating to break the conventions.

Certainly such men as have distinguished themselves in

the service of God and humanity and retained the confidence and love of the Latter-day Saints for a hundred years, cannot be charged with sensuality.

Besides, when the doctrine of plural marriage was first announced, as also when it was practiced in the Church, there was no law against it in the United States. It had been practiced by the Israelites, with the approval of the Lord. And when the Saints abandoned its practice forty years ago, it was mainly because civil laws had been enacted against its maintenance by our people.

Plural marriage, however, as found in the Church from 1843 to 1890, is to be distinguished from the polygamy of the ancients and of the oriental nations, with which it is often confused.

Under the system thus practiced there was nothing secret about it, as there is under the system of polygamy now in vogue in all civilized countries. Each wife knew of the other. Usually the first wife was asked for her consent, and gave it. The women were socially equal, not only in their own eyes and in the husband's, but also in the eyes of the community.

Generally, too, each wife lived in a separate home. The children also were accorded the same advantages in the one family as in the other—financial, educational, and social. In a word, there was no discrimination as between the first and the second wife, nor as between the children of the two wives.

That was the theory. And the practice approached the ideal probably as nearly as those who practice the monogamic system reach the ideal of that form of marriage, or as nearly as it is within the power of weak, erring human nature to do.

Candor, of course, compels us to admit that the religious spirit was not always the underlying motive in the practice of plural marriage. It must be admitted also that abuses existed under it. Nevertheless, that was the ideal.

Since, as the "Mormons" believe, the Lord revealed to the Prophet Joseph Smith the principle of plural marriage, there must therefore be in it the elements which, when rightly applied, will make for a godly life. And here are these elements in essence:

Under the plural marriage system, even where the economic situation is not a problem, the difficulties, as it must be conceded, were greatly multiplied. So also were the opportunities for character-building.

Responsibilities were increased, both for the husband and for the wives.

There was the matter of individual jealousy to contend with. And, although jealousy is a quality to be subdued in man or woman, rooted as it is in essential distrust, yet it is hard to overcome, as every one knows from his own experience.

And then there was the principle of justice—the most exacting of all ideals and the most fruitful in human happiness, when it is striven for in either the family life or in the larger social unit.

It is no wonder, then, that the Saints have always contended that only the best men and women could live in this order of marriage. And that is why they sought to restrict its practice to those who, it was believed, could carry it out in the spirit in which it was intended.

This, in brief, is the explanation of the Latter-day Saints for the introduction of the practice of plural marriage among them during the first years of the existence of the Church—the bringing of souls into the world and the rearing of them under conditions that make for their most perfect development.

Question and Problem

1. Explain how the number in the family has to do with the development of its members.
2. In what ways can you make your own home-life contribute most to the members of your family?

Fifty-Six

"IN THE HEAVENS ARE PARENTS SINGLE"

If one did not know better, one might think that Joseph Smith built up his idea of heaven and the next life out of those suggestive phrases in one of the Gospels—"our Father which art in heaven," and "the meek shall inherit the earth."

It would have been a work for a great genius or a seer to do a thing like that. For none of the great religious thinkers before him had even attempted to do it, although the seed thoughts were there, and it would have been the logical thing to do. Instead these same thinkers talked vaguely of our being just disembodied spirits in the next world singing perpetually before the great white throne, on which God sat with Jesus on His right hand. That was as near a definite image as they could think of for the restless, ambitious souls that occupied tabernacles of clay on the earth. And even this heaven was off somewhere "beyond the bounds of time and space."

But the "Mormon" prophet's view of the next world, while it also lacks details, yet presents to us at least something in the way of general ideas that one can get one's mind around and that satisfy the intelligence as well as the sentiment. And this view he received piecemeal through revelation from God.

Joseph Smith always persisted in looking at the human race as a unit. The word "family," as applied to mankind, was ever on his lips. And his plans provided for the salvation of all the children of God, except the "sons of perdition." Those, therefore, who have thought of the "Mormon" prophet as narrow, have misunderstood him.

There is only one "plan of salvation," however, and to

its requirements all must conform. That plan centers in Christ. If men do not adhere to the gospel in mortality, then they will have an opportunity to do so in the intermediate state of the spirit—that is, in paradise, like the thief on the cross. For "intelligences" there, as here, have both the power and the "agency" to accept or reject truth. Such ordinances as pertain to the flesh, like baptism and confirmation, may be performed for these spirits by persons still on the earth.

This is the explanation of the "work for the dead" done in the numerous temples by the Latter-day Saints. It was begun by the Prophet in Nauvoo, and inspired the building of the temple there. Baptism for the dead is not a new idea, for it is mentioned by the apostle Paul as having been practiced in his times by the Christians.

Furthermore, all mankind will be raised from the dead with immortalized bodies. Here is another of Joseph Smith's liberal conceptions. Not only the "elect," but literally everybody that has ever lived on the earth, will receive resurrection. Then will follow the "judgment," when every one will know in what "kingdom" he is to live.

For all do not receive the same glory in the future world. This is what Jesus meant when He spoke of "many mansions" in His Father's kingdom. Joseph Smith, following the apostle Paul, expressed it in terms of "degrees of glory." It is the same thing. Life, both here and there, is cumulative. And in the main, transitions from one "mansion" to another will be going on all the time.. That is, for those who want to do so.

Thus, not only will all mankind, except a few, be "saved," but as many as will order their lives in conformity with the pre-requisite laws, may also be "exalted" in the next world.

As to the location of heaven, Joseph Smith had no doubts. It is to be here. The earth was made for man's eternal home. It was never intended as his temporary abode.

But the earth, too, after the resurrection, will be changed into an appropriate abiding place for immortalized beings.

The groundwork of "Mormonism" is the eternity of the human spirit, its inherent capabilities for continuous improvement, and its advance from one stage of life to another. This thought we must carry along with us in whatever study we make of the "Mormon" conception of the hereafter.

Joseph Smith, therefore, begins and ends his inquiry of religion and theology with man. He attacks the problem at the near end, not at the far end. He is interested in the development of character, in the unfoldment of the human personality. And this continuous growth is to take place, some of it here and some of it—the most of it, as a matter of fact—in another world, hereafter. There is no such thing in the Prophet's conception as spiritual fragments, or jumps, or disconnection in the spirit's march. The spirit is one, and its progress unending—from a pre-earth life to an earth life, to a life beyond the grave. Only, life may be divided into epochs, periods, stages.

That being the case, the so-called "next life" is but a continuation of this one, the one we are now living, as this is but a continuation of the life we had in the pre-earth world.

Now, the human personality, in whatever sphere of life it happens to be—whether in the body or out of the body, in the mortal body or in the resurrected body—exhibits the same basic attributes. Two of these are thinking and loving. In this world, as we know, its primary joys grow out of these two activities. It is, therefore, not unreasonable to suppose that this will also be true in the next world. And the revelations of the Lord to Joseph Smith assure us that it will be so.

To the "Mormon," heaven is permeated with the at-

mosphere of home. It is a place where there is a Mother, as well as a Father. If God is the Father of our spirits, then there must be a *Mother* of our spirits, too. And Joseph Smith taught that there is. A father *anywhere* implies a mother. So that when a Latter-day Saint passes from this world, he confidently expects to go home, there to be greeted by his heavenly Father *and* his heavenly Mother.

Not only so. The Latter-day Saint looks forward to seeing and recognizing and associating with those whom he termed "loved ones" here—his earthly parents, his brothers and sisters, his children, his friends, all conscious beings like himself. That will be in the resurrection. Only, in the sphere where God shall wipe away all tears from our eyes, joy and gladness will fill our hearts. It will be a literal going home.

This is why "Mormon" funerals are not the devastating experience that they usually are, even in Christian communities. The late President Woodruff was wont to say that, if we got but a glimpse of what awaits us beyond the veil, we should be tempted to abbreviate our time here, in order to enjoy that the sooner. And Brigham Young often likened death to a going from one room to another. The last words the pioneer leader said before he died were, "Joseph, Joseph!" The Prophet's image was in his mind, if it was not actually before his eyes.

It is safe to say that to no people on earth is the future world so real, and death less terrifying.

Question and Problem

1. Show how natural it is to believe that the next life is but a continuation of this life.
2. What kind of life would it be desirable to continue there?

Fifty-Seven

YEAST GERMS OF LIFE

In Joseph Smith's home-life in the Vermont hills and on that farm of "sugar trees" in New York State there began a process of spiritual education in him that was to have no ending.

But it was essentially the same sort of education that must go into the making of us all, if we are to expand our minds and hearts, month by month and year by year, till at last we realize the "abundant life" of which Jesus speaks.

One of the elements at work in the home-life of Joseph Smith was Faith.

Faith is not credulity, as many people seem to think. It is an abiding assurance concerning something that lies ahead of us. As knowledge touches the past and the present, so faith touches the future. We can no more live without faith than we can without knowledge. And it is quite as fruitful in results.

Faith is positive, not negative. We live by what we believe, not by what we do not believe. Columbus was skeptical about many things in his surroundings, but he did not discover the New World by reason of his doubts. He discovered the New World because he *believed* something. Likewise Joseph Smith had his doubts concerning the creeds of his time, but it was his faith in something else that led him to that Grove.

Faith is the road to truth. It is also the road to power. Without faith no one ever attained either truth or power. Every discovery that has ever been made, from that of fire to the Einstein theory, has been made through faith. Truly faith, as the Prophet Joseph said, is the "moving cause" of all action. It was so in his own life.

Joseph Smith's faith, like every one else's began in the home. And it was nurtured there. His parents did not, in Professor's Coe's phrase, try to "equip him with a doctrinal system." His was not apparently a home of dogmatic restraints, of religious don'ts. On the contrary, it seems to have been a home of atmospheric religion, of something that took hold of you when you were not looking. Not that he altogether escaped the inevitable period of stress, perplexity, and spiritual unrest. It was not, however, a period of doubt as to the fundamentals of faith, but only as to the creeds of men.

Faith grew as he grew. From a simple acceptance of the teaching of his parents concerning God and the future life Joseph Smith developed spiritually till faith was swallowed up in knowledge through personal experience.

Another principle that worked to bring about Joseph Smith's religious education was the spirit of Repentance.

People sometimes talk as if repentance were something peculiar to religion. They therefore often speak of it with contempt. The truth is that the spirit of repentance operates wherever men make mistakes. And that is everywhere.

As a matter of fact, repentance in this broad sense (and this applies also to faith) is an essential characteristic of all life. Wherever you see life, there you will find the idea of "trial by error," as we have come to say. The molusk, one of the lowest forms of life here, pushes out its tentacles, or feelers, in a given direction in the "belief" that it will find what it is seeking. If it does not get satisfaction there, it will reach out in another direction. And so on. So that, we repeat, faith and repentance in one sense are manifestations of life as life.

The man who finds himself on the wrong road, goes back and takes the right one. Whoever, in the physical or chemical laboratory, discovers that he is on the wrong track in his search for a given result, retraces his steps and looks

for the right path. That is considered the only sensible thing to do. But what is this if not the spirit of repentance? Only, we do not call it by that name.

Joseph Smith tells us that, after the First Vision, he "fell into many foolish errors." That is, he found himself on the wrong road. Then he felt penitent and sought forgiveness. What other way could possibly lead to growth and happiness? Later, on the way to Cumorah that first time, he discovered himself thinking the wrong things. Immediately he checked himself and displaced the wrong thoughts by the right ones. It was the same all through his life. Whenever he found himself thinking or doing what was wrong, he gave up his course, sought forgiveness, and promptly took the other road.

Repentance and forgiveness go hand in hand. Two friends find themselves in perfect agreement, and are happy. Then something occurs to break the harmony—a word or an act. They become unhappy, even miserable. And this state of affairs could go on indefinitely, like the other. But one of them says, "I was wrong. I am sorry. Let us be friends." Instantly, if the other responds in the same spirit, the former state returns. Indeed, it may be even happier than before, by reason of the rupture.

That is the religious ideal of repentance. Only, in the case of one of the friends, substitute God—who is always ready to forgive, to respond to our first approach to Him. There is such a thing as the higher peace, where the soul is at rest—not because there are no difficulties in the way, but because we have found a means by which they may be overcome. This higher peace is harmony with God. Joseph Smith discovered it for himself. For, although outwardly his life was one of storm and violence, inwardly he was always at peace with God and his own conscience.

A third element in the home-life of the Prophet lay in Prayer. This was his mainstay throughout life.

"We hear in these days of scientific enlightenment," says Professor James, "a great deal of discussion about the efficacy of prayer; and many reasons are given us why we should not pray, whilst others are given us why we should. But in all this very little is said of the reason why we do pray . . . The Reason why we do pray is simply that we cannot help praying." This agrees with Carlyle, who says, "Prayer is and remains the native and deepest impulse of the soul of man."

In a very great crisis we pray. During the recent World War men who had never been to church flocked to the house of prayer, because they had sons grappling with destiny in the trenches. In times of great responsibility we pray. Washington, when his troops were hungry and in rags, knelt down in the snow at Valley Forge. Lincoln, when his spirit was torn by conflicts over slavery, fell to his knees in the White House.

Secret prayer is the test of one's belief in the religious life. The pharisees, ancient and modern, pray to be seen of men, and in being seen they have their reward. In public prayers we fall into conventional phrases that long since have lost their meaning. Hence they often sound formal, even out of date, as well as insincere. In these we often "dedicate all that we have" to the Lord, but do not pay our tithing because "we cannot afford to." But no one goes on his knees in his secret closet who does not feel the need of communion with God.

Joseph Smith had deeply imbibed the spirit of prayer in his father's home, and he carried it with him all through his life. To him prayer was a two-fold source of power—spiritual knowledge and guidance, on the one side, and, on the other side, an escape from the turmoil that hounded his days and nights from Palmyra to Carthage.

In the First Vision he learned a truth, that none of the churches was accepted of God; in the woods on the Whitmer farm that time he could not translate, he acquired that purity

of soul, without which he could do no high spiritual work.

It was prayer that resulted in the First Vision, in the visitation of the Angel Moroni, in the restoration of the priesthood, in the organization of the Church, and in many other ideas which we link with the name Joseph Smith. "Be thou humble," is the vivid phrase that came from his lips to Thomas B. Marsh, "and the Lord thy God shall lead thee by the hand, and give thee answer to prayer." And his own experience was such that, toward the end of his active life, he could tell how ready the Lord is to hear those who seek Him in faith.

Faith, Repentance, and Prayer—these are the guide-posts along the way to Eternal Life.

Question and Problem

1. Explain how it is that faith, repentance, and prayer were so important in the Prophet's life.
2. What things in life to-day make these three ideas increasingly necessary?

VIII

Joseph Smith, the Prophet

HERE is a man who was born on a farm in the barren hills of Vermont. He was reared on another farm in the backwoods of New York. He had no pedigreed ancestry. He never saw the inside of a college. He read no books to speak of. He had no credentials but himself. During his manhood his enemies gave no rest to his feet. And, at the unripe age of thirty-eight, he was shot to death in an Illinois jail.

Yet his name, wherever it is known—and it is known everywhere—divides men into two camps. He wrote a book that, after a hundred years, remains the center of controversy. He set up a church which, in an organizing age, excites wonder on account of its efficiency. His converts pay one-tenth of their income annually in its support. His disciples cross continents and seas to preach his gospel at their own expense. By hundreds of thousands of sensible people, and in an age of unprecedented religious skepticism, he is looked upon as a prophet, a man who saw God face to face, and talked with Him, and who, like Paul, had a vision of the risen Lord.

FIFTY-EIGHT

AN EXCITING CAREER

Joseph Smith, the "Mormon" Prophet, lived in six States, no one of which but would be reluctant to claim him. Yet in a seventh, where he never set foot, his name is revered above that of any other mere man who ever lived. And in every civilized country on the globe are people who believe him to have "done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it."

He was born in Vermont two days before the Christmas of 1805. His father was of English descent, his mother of Scotch. For three generations before him his ancestors had lived in New England, chiefly in Connecticut and Massachusetts.

When he was ten years old, the family moved from

Vermont to New York, the western part of which, where they settled, was then a pioneer district, heavily wooded and frequented by the bear, the deer, and the wolf. Palmyra and Manchester, in this State, were his home till he was twenty-six—with the exception of brief residences in Harmony, Pennsylvania, during these years.

In 1831 he moved to Ohio. Hiram and Kirtland were his home, chiefly the latter, till he was forced to leave by enemies, who threatened his life. His next home was Far West, in Missouri, where he resided till 1839. During the last five and a half years of his life he lived in Nauvoo, Illinois, which, as we have seen, he founded.

Few men in modern times, aside from professional adventurers, have had a more exciting career. Of an active temperament, he was always in the midst of things.

Up to his fourteenth year his life was that of the most ordinary farm-boy of the period. But from that year on his days and nights were filled with extraordinary scenes.

Before he was fifteen he found himself, much to his embarrassment, the object of universal curiosity, scorn, even hatred in his community. That was owing to his religious claims. Even at that early age he had bitter personal enemies, most of whom were grown men, and his life was in danger more than once.

Thirty-eight times in his thirty-eight years he was arrested on complaints charging him with offenses ranging from murder and treason down. And in every case, although witnesses perjured themselves, lawyers raked the country for evidence against him, and judges over-reached themselves in an effort to convict him, he was acquitted.

In Hiram, Ohio, he was dragged at midnight from a bed, on which his adopted twins were lying sick of a fever, by a gang of miscreants who stripped him of all his clothes, beat and scratched his body, covered him with a thick coat of tar, and left him to die.

Six months in all he spent in Missouri jails. The food was always unsanitary, often putrid. There were no beds to sleep on. The guards were foul-mouthed and abusive. In Illinois he spent months underground, hiding from Missouri ruffians who sought to take him across the line. And in the end the assassin's bullet found its deadly place in his body.

Almost the only peaceful scenes in his short life were those ineffable ones, of which he has left us all too few details—the scene in the Grove on his father's farm in Manchester, the scene in the attic in that log house on the homestead, and in the field that morning, those scenes on the banks of the placid and beautiful Susquehanna river in Pennsylvania, the scenes in the Kirtland temple, when he and Oliver beheld Moses, Elijah, and the Savior, and perhaps other scenes of which he has made no mention even.

His literary activities alone would fill the life of many a man.

The *Book of Mormon* in our current edition has five hundred twenty-two pages, about three hundred thousand words. As soon as he had published that volume, he undertook an inspired revision of the entire Bible. That task extended over many years, and was incidental to his other work. In addition to these two literary tasks he has left us a translation of what is called the *Book of Abraham,* a small undertaking by comparison. Finally, there is the *Doctrine and Covenants.* This book is composed of revelations which the Prophet received between the years 1823 and 1843. It is a book of two hundred fifty pages, or about one hundred fifty thousand words.

To these three books and the revision of the *Hebrew Scriptures* should be added his *Autobiography,* now published in six large volumes under the title *History of the Church.* This work he began in 1838 and finished a few days before his death. It contains, besides an account of his own

life, a record of whatever connects itself with the Church in any way, as well as many valuable documents in the rise and progress of "Mormonism." The Prophet set great store by this work, and frequently expressed anxiety to have it completed.

It will be seen, therefore, that Joseph Smith's literary output, all told, was by no means small. Many a man of letters would have found it a sufficient task to write less than this in more time.

The Prophet's method of composition was dictation. He never wrote anything with his own hand, unless it was an occasional note or a short letter. Always he kept about him a staff of secretaries, to whom he dictated whatever he had to say—whether in the *Book of Mormon,* the *Book of Abraham,* the revelations contained in the *Doctrine and Covenants,* or his *Autobiography,* as well as his main correspondence.

And yet Joseph Smith had no schooling, to speak of, and no literary training whatever.

His religious work, however, occupied the greater part of his time. And really this was extraordinary in amount.

He founded a church, for one thing. He had no pattern before him, unless you count the few hints in the New Testament a pattern. On the very eve of an organizing age he established an institution that competent critics have termed the "most efficient" in the world. And it was made in such a way, when the organization had less than ten thousand members, as to be equally adaptable to a membership of a million, or ten millions.

Besides founding a church, with an internal machinery sufficient to run itself, he devised a system of propaganda that challenges anything since the first years of Christianity for its operating motives. Missionaries by the thousands go everywhere to promulgate the faith at their own expense. Every male member of the organization is a soldier of the cross.

And then, for another thing, Joseph Smith announced a system of thought, which is remarkable in itself. Given piecemeal during a period of many years, yet when put together into a well articulated whole it is of itself a work that leaves nothing in the way of gaps. If every separate part of this philosophy of life by the Prophet were plagiarized, as is sometimes claimed, still the mere putting of these parts together into a well articulated whole would itself be a work of genius.

But all this work of thought was done in times of outer stress. That is remarkable. Thought usually demands quiet and peace. Yet we do not find it so here. The life of Joseph Smith was one of outer strain and intense activity. From the beginning he was hounded by enemies. His people, too, were driven from pillar to post, and required his constant supervision. And so, in the midst of outer conflict and storm, he produced a work that calls for the deepest inner peace.

If there is to be found in the history of the nineteenth century a more active life than Joseph Smith's we do not know where to look for it.

Question and Problem

1. Give your reasons for the statement in the text that the Prophet lived an active life.
2. Explain Professor James's assertion that men "the world over possess amounts of resource, which only very exceptional individuals push to their extremes of use."

Fifty-nine

WHAT JOSEPH SMITH LOOKED LIKE

From all accounts the Prophet Joseph Smith was a man to attract and hold the eye, not only of a friend but of a stranger as well. And usually the better you knew him, the more you liked him.

Physically he was large. In his mature years he stood a full six feet without shoes, and weighed two hundred pounds.

Size was therefore in his favor as a religious leader. For, as a rule, there is a relationship between a man's size and his job. In a study made in 1915 by Professor Gowin, of the University of New York, it was found that bishops are taller and weigh more than preachers in small towns, university presidents than presidents of small colleges, city school superintendents than principals in small towns, presidents of the state bar than county attorneys, sales managers than salesmen, railroad presidents than station agents.

"His chest and shoulders," says a writer in the *St. Louis Weekly Gazette* for May 18, 1844, in a news letter from Nauvoo, "are broad and muscular, although his arms and hands seem never to have been developed by physical toil, although the latter are small for his proportions. His foot, however, is massive enough to make up for any deficiency in his hand.

"The shape of his head is a very oblong oval, the coronal region high, denoting a resolved will, the basil and occipital full, indicating powerful impulses, and the frontal retreating, although the region devoted by phrenologists to the organization of the perceptive powers is unusually prominent. His forehead is white, without a furrow, and, notwithstanding the small facial angle, somewhat symmetrical. His hair is

quite light and fine, complexion pale, cheeks full, temperament evidently sanguine, lips thin rather than thick.

"But the Prophet's most remarkable feature," continues this writer, "is his eye. Not that it is very large, or very bright, very thoughtful, or very restless, or even very deep in its expression or location; for it is usually neither of these. The hue is light hazel, and it is shielded, and, at times, almost veiled, by the longest, thickest, light lashes you ever saw belonging to a man. The brows are, also, light and thick—indeed, precisely of that description called beetle-brow.

"His voice is low and soft, and his smile, which is frequent, is agreeable."

Emma Smith, the Prophet's wife, is reported to have said, when she was asked her opinion of the portrait painted of her husband, "No painting of him could catch his expression, for his countenance was always changing to match his thoughts and feelings." And this agrees with the statements of others who have left us their impression of him.

Joseph Smith's must therefore have been a very striking personality. All who saw him and expressed an opinion agree on that point. "A man of commanding appearance," Josiah Quincy says of the Prophet in his Figures of the Past; also, "a fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person."

To the mayor of Boston Joseph was one of two men in America who "seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance." An English traveler wrote in 1843, "The Prophet is a kind, cheerful, sociable companion. And as I saw him and his brother Hyrum conversing together one day, I thought I beheld two

of the greatest men of the nineteenth century." He impressed an officer of the United States artillery as being "a noble-looking fellow, a Mahomet every inch of him."

In the summer of 1843 Joseph Smith was prevailed upon by his friends to have his head read by a professional phrenologist. Phrenology was much the fashion in this country then, and one of the leading lights of the fraternity came to Nauvoo. The Prophet allowed the reading to be published in the *Nauvoo Wasp* and included it in his Journal, not, as he explains, "for any respect I entertain for phrenology," but "for the gratification of the curious."

Much prominence is given in this reading to the social qualities of the Prophet. And indeed this is one of the most pronounced aspects of his personality. "Fondness for the other sex," "strong paternal affection," "great solicitude for the happiness of friends," "courage," "kindness, tenderness, sympathy," "cheerfulness," "desirous to know what others are doing," "fun, wit, mirth, perception and love of the ludicrous"—these are some of the phrases that appear in this phrenological chart. And they are given here merely because these qualities appear to have been clearly expressed in his features, to be read and known of all men.

As one might easily guess, the Prophet was fond of athletic sports, and loved to participate in them, even in the Nauvoo days.

Wrestling, jumping at a mark or vaulting over a pole, hurling a heavy weight, pitching horse-shoes were the main sports of the time, as readers of Lincoln's life will remember. In all of these sports Joseph Smith took part, and excelled.

On the occasion when, at Hiram, Ohio, he was dragged from the sick bed of the twins and tarred afterwards, it took several men to handle him. Even then he got his foot loose and dealt one of the mob such a kick as hurled him to the ground. One of this gang was named Waste, whom Luke Johnson regarded as "the strongest man on the Western

Reserve." He was a famous wrestler in that part of the country. After this Hiram affair, Waste remarked that Joseph Smith was "the most powerful man he ever had hold of in his life."

The Prophet also had great physical daring, as well as presence of mind in the face of danger. On the way to Washington, in 1839, to interview President Van Buren, he had an experience that showed this quality.

A little way out from the Capital, it seems, the driver of the coach stopped before a public house to have a drink. The horses took fright and ran down the hill at full speed, to the consternation of the passengers. But the Prophet did not lose his head.

Opening the door, he took hold of the side of the coach, pulled himself up into the driver's seat, and stopped the animals, after they had gone about three miles. Neither the coach nor the passengers received any injury.

This act on the part of the "Mormon" leader drew forth praise from every one, especially from a Congressman, till they found out who he was; and then they maintained a chilling silence.

Question and Problem

1. Explain the relationship between the Prophet's physical appearance and his leadership and prowess.
2. What advantage is it to have a good body, and how is a good body kept up?

Sixty

THE MAGNET AND STEEL FILINGS

While Joseph Smith was wondering where the money was to come from with which to publish the *Book of Mormon,* a fourteen-year-old boy in the neighborhood was hauling wood to town and picking berries by moonlight, so as to help, by ever so little, in that adventurous undertaking.

That was back in 1829, and the boy's name was Orrin Porter Rockwell, called "Port" for short.

His imagination had been fired by the stories of Father and Mother Smith, neighbors to the Rockwells, who used to come to their home of an evening. And he always requested the delightful privilege of sitting up to hear these stories, under the pretense that the tallow dip needed trimming or replenishing.

From that time till the fatal twenty-seventh of June in Carthage, young Rockwell had exhibited a dog-like devotion to the Prophet, and was immortalized by having his name mentioned in the *Autobiography* and being called "noble."

"Port" Rockwell was not noble, however, in the ordinary sense of the word. For he grew up into a very rough plainsman. Westerners who are now in their late sixties remember him as a man with long hair who was a heavy drinker, who was quick as lightning on the trigger, and who had no sort of definition in his dictionary for the word "fear."

In those Nauvoo days people who disliked "Port" called him the Prophet's "lackey." And maybe he was. For Joseph took him almost everywhere he went—to Washington, to the Iowa side of the river before the martyrdom, to Carthage that dreadful night. He was accused of having attempted the life of ex-governor Boggs, and the best evidence that he did not do so is that the victim lived to tell the tale.

Young Rockwell, however, spent several months in a

Missouri jail on account of this accusation. It is probable that he was kept there that long, without even a trial, because Sheriff Reynolds believed he could break down Porter's loyalty to the Prophet long enough to have him decoy Joseph to the Missouri borders, where he might be kidnapped. "Name your pile," said the tempter, "and if you don't do what I want you to, you'll be shot."

"Shoot, and be damned!" was the only answer the sheriff could get from the faithful "Port."

Rockwell always maintained that Joseph had promised him immunity from a violent death if he would wear his hair long, as it was when he came out of the jail. And he did—till, one time in California, he met the widow of Don Carlos Smith, brother of the Prophet, who had lost her hair in an attack of typhoid fever. And he cut off his hair to make her a wig. That was the last tribute he could pay to the memory of one whom he had served so devotedly.

Lyman Wight was another of the unpolished diamonds that found their way into the Prophet's collection of gems. The "Wild Ram of the Mountains" he was called in those days.

Wight was nine years older than Joseph Smith. He had fought in the war of 1812. We do not know when he joined the Church, nor under what circumstances, although it must have been during the first year.

Very early he became a missionary. And what a missionary! He was certainly a unique specimen of preacher.

At Cincinnati, in order to get a footing, he announced himself as "a minister of the gospel after the order of Melchizedek." That got him a hearing, which he would not have received if he had said he was a "Mormon." Here, in a little while, he built up a branch of more than a hundred.

If he found himself in a fishing community, he went out and threw a line with the men in the day and then he preached to them at night in the school house. On one of these occasions he held forth from the top of a stove, sleeves,

and trousers rolled up, and feet bare and soiled with his day's work. But his hearers told one another that, even if he did not look like a minister, he nevertheless told the truth.

Once, in Indiana, he had announced that a "Mormon" would preach in the school house on a certain night. During the day, as he meandered through the town a stranger, his ears were assailed with threats of a coat of tar and feathers for whoever dared to preach "Mormonism" there. That night he was at his post. So were the men who had made the threats, with their bucket of tar and a sack of feathers. But the preacher, nothing daunted, told them to their face what kind of men would do a thing like that. Whereupon they changed their minds.

In Missouri Wight's name was a terror to those who sought to do mischief to the "Mormons." He was taken prisoner with the Prophet and others on the occasion when they were to be shot on the public square in Far West.

The day before that court-martial one of the generals came to Lyman. "We have nothing against you, Wight," he said, "but only against Joe Smith. He is a rascal, and would kill us all, if he could; and if you'll testify against him, we'll spare your life."

Wight answered: "General Wilson, you're mistaken in both men. Joseph Smith is the best friend you've got, if you only knew it. For, if it hadn't been for him, you would be in hell now, and I would have sent you there myself. He is the only man who could have stopped me from doing it."

"Wight, you are a strange man," said the general; "but if you will not accept our proposal, then you will be shot."

And Wight had given the same answer that "Port" Rockwell had done under similar circumstances—"Shoot, and be damned!"

But there was another class of men whose loyalty to the Prophet was based on something higher than his personal qualities. To this class belonged such men as Willard Rich-

ards, John Taylor, and Brigham Young, all of whom placed their lives in jeopardy for his sake.

On that last night in Carthage jail Elder Richards offered to die in the Prophet's place.

The jailor had suggested that Joseph and Hyrum would be safer in one of the cells. To which the Prophet had replied, "After supper we will go in." Then, turning to Dr. Richards, he asked, "If we go in the cell, will you go with us?"

The Doctor answered, "Brother Joseph, you did not ask me to cross the river with you; you did not ask me to come to Carthage with you; you did not ask me to come to jail with you; and do you think I would forsake you now? I will tell you what I will do—if you are condemned to be hanged for treason, I will be hanged in your stead, and you shall go free."

"You cannot do that," the Prophet answered.

"But I will," Richards insisted.

In those Kirtland days, when the knife or bullet of the assassin sought a target in the Prophet, both John Taylor and Brigham Young exposed themselves to extreme danger either to defend or to save their leader.

A meeting was held in the temple. Warren Parrish and others made savage attacks on the Prophet, who was not present. Elder Taylor, who had just arrived in Kirtland, warmly defended him.

"Whence do we get our intelligence, and knowledge of the laws, ordinances, and doctrines of the kingdom of God?" asked the Canadian convert. "Who understood even the first principles of the doctrines of Christ? Who in the Christian world taught them? If we, with our learning and intelligence, could not find out the first principles, which was the case with myself and millions of others, how can we find out the mysteries of the kingdom?

"It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for further instructions. If the spirit which he manifests does

not bring blessings, I am very much afraid that the one manifested by those who have spoken, will not be very likely to secure them."

And John Taylor had gone to Carthage jail to be with the Prophet, and received four bullets in his body on the occasion of the martyrdom.

During those days also there leaked out a plot to waylay the Prophet as he was coming from a town in Michigan to Kirtland.

Brigham Young, on learning of it, obtained a carriage and went to meet him, with the Prophet's brother, William. When they met him, Joseph and his brother exchanged places. Thus Joseph was saved from violence, and it may be, death.

Later, on account of his open defense of the Prophet, Brigham Young had to leave Kirtland in order to save his own life, for open threats had been made against him, if he continued to assert that Joseph was still a true prophet.

Question and Problem

1. Explain how it was that the Prophet won the loyalty of so many different kinds of men.
2. Why is loyalty so highly regarded by us?

Sixty-one

CHARACTERISTICS OF THE PROPHET

In addition to being a fine-looking man, as even his enemies admit, Joseph Smith had some excellent personal qualities. And it was these, in the main, which made him so much loved by his followers, and them so thoroughly loyal to him.

The "Mormon" prophet was good company, to begin with. He had an abundance of what we call social traits—cheerfulness, a sense of humor, and a desire to be with people.

No anti-"Mormon" article or book, in which mention is made of the Prophet, but admits that he was good-natured. This is about the only quality in him concerning which there is a general agreement. Indeed, this was always an outstanding characteristic of the "Mormon" leader—in his youth as in his manhood alike. Proverbially good-natured, says one who was not at all friendly to the Prophet in speaking of his early life, he "very rarely, if ever, indulged in any combative spirit toward any one, whatever might be the provocation."

Once William W. Phelps was dining with the Prophet. "What a kind, provident wife I have," said Joseph, as they were being served by Emma. "When I want a little bread and milk, she loads the table with good things, to destroy my appetite."

"You should do as Bonaparte did," Phelps suggested—"have a table just large enough for the victuals you want yourself."

Whereupon Emma put in, "Mr. Smith is bigger than Bonaparte; he can never eat without his friends."

"That," commented the Prophet, "is the wisest thing I ever heard you say."

That name Bonaparte seems to have stuck, for, accord-

ing to Wandle Mace, a workman on the Nauvoo temple, Joseph came there one day and jokingly asked, "Boys, has Bonaparte any friends in the French army?" He was there to raise a hundred dollars to get "Port" Rockwell out of that Missouri jail.

Josiah Quincy tells of a good-natured contest of wits between the Prophet and a certain Methodist minister, who had come to Nauvoo with the Boston mayor. Joseph was showing the party around the city.

The Prophet had remarked that baptism is necessary to salvation. "Stop!" exclaimed the preacher. "What about the thief on the cross? He wasn't baptized."

"How do you know he wasn't baptized before he became a thief?" asked the host. And then there was a laugh at the expense of the minister. Joseph, however, quickly checked it with a look, and added, "But that is not the true answer—" which he proceeded to give.

Later, as the party passed the "Bowery," where meetings were held at that time, the Methodist wanted to know whether any one else than a "Mormon" ever preached there. To which Joseph answered by inviting the minister to speak to the people.

"What! Do you mean I can say anything I please, and you will make no reply?"

"You may say anything you please, but I must reserve the right of adding a word or two, if I judge best. But I promise to speak of you in the most respectful manner." Afterwards, however, he agreed to keep his silence, "for," he added, "there's not a 'Mormon' among them who would need my assistance to answer you."

Soon after this, in reference to some erroneous doctrine, the preacher exclaimed, "Why, I told my congregation the other Sunday they might as well believe Joe Smith as such theology as that."

"Did you say 'Joe Smith'?" the Prophet asked.

"Of course I did. Why not?"

"Well," said the Prophet, with crushing superiority,

"considering the day and the place, it would have been more respectful to have said Lieutenant-General Joseph Smith."

Clearly, as Quincy remarks, the minister was no match for the head of the "Mormon" Church.

The compartment of laughter and tears are always very close together in human nature. And so in Joseph Smith's disposition we find inexhaustible warmth and love and sympathetic understanding.

This quality showed itself, first of all, in his relations with his family and friends.

Whenever any of his folks was sick, he was distracted with grief. He left everything to watch by their bedside—as was the case when his mother and his wife were ill.

"My beloved Emma," he sets down in the "Law of the Lord," a record not intended for other eyes—"wife of my youth and choice of my heart." And in the same place he speaks about his "natural brother," Hyrum, and comments on his "faithful heart." Every one who does him a kindness goes down in that secret book. He remembers them all.

After a conversation with his cousin he throws his arms around him and exclaims, "George A., I love you as I do my own life!" This is one man to another.

And then, too, his heart goes out to all his people. He sheds tears over the sufferings of the Saints in Missouri, and genuinely regrets that he is not a sharer with them in their expulsion.

A timid convert in Nauvoo from St. Louis, comes to him for work. The Prophet discovers that the young man has no food in the home. So he gives him work during the day near the store, and that evening loads him down with all sorts of provisions.

On the eve of the martyrdom he asks Rockwell to get his people together that he might address them. But this is later deemed inadvisable. As he goes to his doom in Carthage, he turns on the hill overlooking the city and exclaims,

"This is the loveliest place, and the best people under the heavens." And that last night in Carthage his thoughts were for his followers. "I would to God," he whispered to John S. Fullmer with whom he lay on the floor, "that I could preach to the Saints in Nauvoo once more."

Most likely the charge of cowardice, made when he was on the point of leaving for the West, went less to his heart than the thought that his people might believe he was deserting them, putting them at the mercy of the enemy.

Certainly cowardice was not one of his traits. No man ever exhibited more courage. Courage was one of his outstanding characteristics. Joseph Smith smashed more religious conventions than any other man in history.

It surely required moral courage of a very high order for a boy fourteen years old to face his neighbors and continue to insist, in the face of their ridicule and contempt, that he had seen a vision of God, in a day when every one believed that visions were a thing of the past.

That ridicule and contempt would increase when the boy, now twenty-two, declared that an angel had placed in his hands a set of gold plates, on which was written, in language not understood by any one now living, the history of an extinct people, and that he, an unschooled youth, proposed to translate this record into English. The thing was too preposterous for belief by any one in his senses.

And then, in a little while, his neighbors were informed that this farmer-boy, one of their own number, now twenty-four, proposed to do what Luther and Calvin and Wesley had attempted—organize his handful of followers into a church, that he had been prepared for this work by three ancient apostles and John the Baptist, and that he intended to call this organization the Church of Christ, because, forsooth, none of the great churches, established by learned men, could be called that.

To cap the climax, this young man, the son of a poor

farmer without education, set himself up as a prophet of God, thus placing himself in the same class as Moses, Isaiah, and John the Baptist! Was there no limit to this boy's audacity?

That is the sort of thing Joseph Smith had to face all his life—ridicule, contempt, scorn, hatred even. If it did not require courage to do that, then no courage is needed to do anything.

Question and Problem

1. Show that the qualities of the Prophet are characteristic of all true greatness.
2. What traits of character are most needed in our day?

SIXTY-TWO

PROPHET AND SEER

A word always means to us what it has been associated with in our minds. That is its connotation. When, therefore, the word is used in a new sense, some of its old associations are bound to be carried over into the new definition.

This is the explanation of the reluctance which some people have in accepting Joseph Smith as a prophet. The word "prophet" comes to us loaded with a meaning that we cannot associate with a modern, especially with a modern that is so close to our own time.

Most persons, when they think of a prophet, conjure up a man who lived in such close communion with God that

he was far removed from anything like the habits of life exhibited by his neighbors and contemporaries.

Abraham, Moses, Isaiah, Jeremiah, Daniel, John the Baptist—these men were hardly men at all. They wore long beards, looked fiercely out of their eyes, and spoke hot words with their tongues. More or less sacred beings, they walked about in a dignified way, scornful of small things. They lived on moral Sinais, descending upon the people occasionally with bitter words. That is the picture most persons have when they think of a prophet.

The fact is that this idea of a prophet has been built up by the artist and the theologian from a few descriptive words in the Bible. It is as if the historian gave us pictures of George Washington on his knees at Valley Forge and at the Constitutional convention and said nothing about his fighting Indians and Britishers nor about those slaves on his Virginia estate, where the childless ex-widow presided at the table and social functions.

A prophet was not merely a prophet, any more than Washington was merely a churchman and a dignified presiding officer. Both had their off days. The prophet was a man, that is. He ate food, he wore clothes, and he required shelter, like other men of his time. In Shakspere's phrase, the prophet had eyes, hands, organs, dimensions, senses, affections, passions, as other men; was fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as others. If you pricked him, he bled; if you tickled him, he laughed; if you poisoned him, he died; and if you wronged him, he felt the sting—as others did.

But he was a prophet, none the less. That is, he was psychic, as we say nowadays in our learned times. God used him as a means of communicating His will to others, who were less usable. Doubtless the prophet had his faults. God did not choose him because of

these, but in spite of them. He chose him because, although he may have been short in many things, he was nevertheless long in "the one thing needful."

"A prophet," says Joseph Smith, "is not always a prophet; he is a prophet only when he is acting as such." That is an illuminating sentence, and doubtless holds good of ancient men of God. And very likely the ancient prophet received his polishing in much the same way as Joseph Smith says he received his.

"I am like a huge, rough stone rolling down from a high mountain," he says; "and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed."

Joseph Smith, like ancient prophets, was a prophet in the two senses of a revealer of the future and a revealer of Truth.

A prophet does not become a spiritual leader by studying books about religion. Nor does he become one by attending a theological seminary. This fact has been too little considered in our age of spiritual barrenness. One becomes a prophet, or religious leader, only by actual spiritual contacts. The true spiritual expert thus gets his diploma direct from God.

That is what Joseph Smith taught. "Reading the experience of others," he says, "or the revelation given to them, can never give us a comprehensive view of our

condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that ever was written on the subject."

Joseph Smith told of things to come, and thus gave the world one evidence that he was a prophet. The gift of looking into the future is assuredly one of the most miraculous.

When he was in his youth, a poor farm-boy of no schooling or reputation, he boldly announced that his "name should be had for good and evil among all nations, kindreds, and tongues." That this prophecy, improbable as it was at the time, has been literally fulfilled, is one of the best-known facts about the founder of "Mormonism."

In 1842, when the fortunes of the "Mormons" in Illinois were in the ascendant and no clouds were in the horizon, he prophesied that "the Saints would continue to suffer much affliction and would be driven to the Rocky mountains," that "many would apostatize and others lose their lives in consequence of exposure or disease," and that some of those who were present when the prediction was made would "live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky mountains."

That this prophecy has been fulfilled, in all its details, every one knows who is at all familiar with the history of "Mormonism."

But to foretell the future is not the chief concern of the prophet. That is quite incidental. Indeed Jesus calls John the Baptist a prophet, and, so far as we know, he

never uttered a prediction of any sort. The prophet's main function is to make known spiritual truth to the world.

This is what Joseph Smith did.

He revealed to mankind a knowledge of the true God, after they had lost Him in clouds of pagan philosophizings and skepticism—the God of Jesus and the prophets, whose arm is stretched out still in power.

He revealed the true immortality of man—the man who existed in spirit-form before the world was, who exists now in a fleshly body on the earth, and who will live again in the resurrection, progressing infinitely till he becomes like his Father in perfection of qualities.

He revealed the true principles of salvation—that men are saved in proportion as they acquire knowledge, through the atonement of Christ, and as they live in accordance with that knowledge, and that all men, not a few only will be saved in the next world.

He revealed the true conception of the home—that love in the family tie is of the very essence of joy in eternity as in time, that in the next world we may know one another as husband and wife, parent and child, brother and sister.

Not, of course, that these and other ideas he taught are altogether new. Few truths are. Even Jesus is often charged with plagiarism. All that is claimed for the modern prophet is that he cleared away the accretions that had formed around very old truths so that men could see them, and restored the organ—the Church—through which these truths might function again in the affairs of mankind.

It must be said to Joseph Smith's credit that he never made any pretentions to being over-righteous. He did not try to impress people with his prophetic office. All

he wished was that they might be attracted to the truths that had been revealed through him.

Had he been a charlatan, he would most likely have dressed differently from others, have acquired a different accent, have taken on a walk and conversation to attract attention to himself. As a matter of fact, visitors to Nauvoo, who had only heard of him, looked for something fantastic and odd in the "Mormon" prophet, and were surprised, and it may be disappointed, at finding him not at all different in appearance and manner from the rest of the men there.

Nor does he try to hide his foibles and faults. In his *Journal* he sets down frankly that he gave way to temptation in this place and that, as if he were afraid that otherwise his people might think he was trying to appear better than he was. And the Saints loved him all the more for this candor and truth about himself. In some of the revelations he is severely reproved for his weakness. These a charlatan would have suppressed. But Joseph placed them with the others.

His life was an open book. He never attempted to hide anything. His converts would have to take him as they found him. He would not pose, or represent himself as being something he was not. Like the Master, he hated hypocrisy with all the strength of his soul. Some of his bitterest invectives were hurled against the political hypocrite. And as for the mere religious pretender, he went after him without restraint.

Question and Problem

1. Explain how it is perfectly consistent for us to believe Joseph Smith to have been a prophet.
2. What qualities lift us to the same plane as the prophets spiritually?

SIXTY-THREE

THE MARTYR

Persons who are unfriendly to the claims of Joseph Smith to being a prophet of God, are apt to turn up their nose in contempt whenever he is spoken of as a martyr.

Yet, if one looks at the facts in the case without prejudice, it ought to appear that there is certainly as much reason to put the founder of "Mormonism" in the class of martyr as there is for including there any of the early Christians who died for their faith.

"A martyr," says the dictionary, "is one who submits to death rather than forswear his religion." The word comes from a Greek word meaning "witness," and one who sacrifices his life for his faith is supposed to bear

witness that his faith was of superhuman origin. The Christian martyrology now numbers more than fourteen thousand.

Now, the elements that are necessary before one can be classed as a martyr are, first, that one have a conviction respecting the divine origin of the religion he espouses, secondly, that he die rather than abandon his belief in it, and thirdly, that the act of death be voluntary on his part as an alternative to be followed.

That all these elements were present in the death of Joseph Smith, can easily be shown.

Joseph Smith claimed that he had been given a new dispensation of the gospel direct from heaven. This new commission, he asserted, had been given him in a series of heavenly visions.

First, God the Father and His Son Jesus Christ appeared to him. He was instructed in this manifestation not to join any of the churches of his time, because they were all wrong, and promised that the true Church should be restored through him. After that John the Baptist and the ancient apostles Peter, James, and John appeared to him and ordained him to the priesthood, by which he was granted the necessary authority to set up the Church. As the work of organization proceeded, he further affirms, he was guided by direct revelation from God—sometimes by the voice of the Lord, sometimes by visions of heavenly messengers, sometimes by inspiration. All this aside from the visions and revelations connected with the *Book of Mormon,* of which there were a great many. In nearly all of his visions Oliver Cowdery was with him.

There are but three possibilities in the situation. They are, first, that he was deceived, second, that he deceived, and, third, that he was telling the truth.

If Joseph Smith was deceived, then we may as well give up trying to get in touch with the invisible powers. Indeed, we must refuse to accept the testimony of those men whom we call prophets in the *Bible*. For Joseph Smith is not only nearer to us in time, but the probability of truth is greater in his case than in theirs. The only thing against him is in the mind—he is a modern.

That Joseph was a deceiver is not at all compatible with what we know of him in other respects.

His disposition, as we have seen, was open, frank, cheery. Those who are living a double life are certainly not that. Besides, in order to have been a fraud, he would have to enter into a gigantic conspiracy with others—Oliver Cowdery, David Witmer, Martin Harris, the eight witnesses to the divine origin of the *Book of Mormon,* not to speak of other friends and supporters. And since all these, even those who later turned against him, deny a conspiracy, it is easier to believe that no collusion existed than that there was.

There remains, therefore, only the third alternative —that Joseph Smith was telling the truth. And this alternative is sustained by evidence in great abundance —evidence of time, of comparison with ancient and accepted racial experience, of the wholesome nature of his teachings, and of martyrdom.

The "Mormon" prophet, therefore, to come back to our original thought, must have had a profound conviction, if any one has ever had one, that his faith was grounded in the divine.

That Joseph Smith was killed for his religion there can be no doubt in the mind of any one who will review the facts in the case.

He had committed no offense against the law. His thirty-seven acquittals are evidence of that. The charge of treason against him at the time of his death

was only a pretext to get him to Carthage. Some of his enemies were heard to say at the time, "If the law cannot touch him, powder and ball shall." Admittedly his only offense lay in the fact that he claimed to be a prophet. It is difficult to account for the extreme bitterness of his enemies on any other ground than that the "powers of darkness," as he always asserted, were "arrayed against him."

And there can be no doubt that he went to his death voluntarily. He did not have to go to Carthage and give himself up, for there was a way open for his escape.

It will be remembered that five days before he was killed, the Prophet made a move to go west to the Rocky mountains. This was decided at a meeting of a few brethren, at which the letter from Governor Ford was read aloud.

"There is no mercy here," the Prophet commented, after it was read. It had requested Joseph to come to Carthage and give himself up.

"No," Hyrum agreed; "just as sure as we fall into their hands, we are dead men."

"Yes," Joseph added; "what shall we do?"

"I don't know"—from his brother.

All at once the Prophet's face brightened. "The way is open," he said. "It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not collect in groups, but to scatter about. We will cross the river tonight, and go away to the West."

On the day following the meeting we have spoken of Joseph and Hyrum, with others, went across the river, and prepared to leave for the West. Rockwell was to bring saddle and pack horses from Nauvoo for the journey.

Then came that note from Emma, entreating her husband to give himself up and go to Carthage, and that charge of cowardice in fleeing from danger and leaving his people to the mercy of their enemies.

Immediately, and without any hesitation, the Prophet dictated a letter to the governor, announcing that he had decided to give himself up at Carthage. And he did so as soon thereafter as matters could be arranged.

It is equally clear that he fully expected to be put to death. The last entry in his Journal is this significant remark: "I told Stephen Markham that, if I and Hyrum were ever taken again, we should be massacred, or I was not a prophet of God. I want Hyrum to live, but he is determined not to leave me."

On the way to Carthage on the afternoon of the twenty-third, one of the party shouted to him to come on. Joseph was lingering, sad-faced and thoughtful. "It is of no use to hurry," he answered, "for we are going back to be slaughtered."

A few minutes afterwards he made this remark: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."

Question and Problem

1. Show that Joseph Smith did really die as a martyr.
2. What is there in your life and thinking which you hold of the greatest value?

SIXTY-FOUR

THE GREATNESS OF JOSEPH SMITH

Was Joseph Smith, the "Mormon" prophet, a great man? It would be interesting, in view of the facts in his life, to apply to him some of the accepted standards of greatness, to see how he fares.

In his case, however, there is a difficulty not encountered in a consideration of the warrior, the statesman, or one in any other activity. It is his spiritual claims. But the difficulty is no greater in his case than it is in that of Moses, Isaiah, or Paul. So let us have a try at the facts and the yard-stick.

But what facts? Those supplied by his enemies, nonbelievers in his mission? Or those set forth by his friends, believers in his divine calling?

One thing is certain—we shall never arrive at the truth about Joseph Smith, or about any other man for that matter, by listening to the voice of the skeptic and scoffer.

Suppose the Pharisee had written a biography of Jesus. What sort of book would it be? We should have what Jesus was *not,* instead of what he *was.* The words "pretender," "false prophet," "blasphemer," "destroyer of the law," would be sprinkled plentifully over its pages, bolstered up, no doubt, by an abundance of "facts."

As it is, some men who loved and understood Him set down all that we know of Him—and, presto, the whole world is changed! But there would have been no change if a thousand Pharisees had written a thousand books about Him. That is very clear.

And so with Joseph Smith. We must look to his

friends, those who loved him, for the facts about him. What did those murderers at Carthage know of the real Joseph Smith?

Some facts, though, all are agreed on.

Joseph Smith *did* write the *Book of Mormon.* He *did* organize the "Mormon" Church. And he was undoubtedly the soul of the movement during the first fourteen years of its existence. The only reasonable difference that can arise in the matter is whether what he did was worth while. But that question, too, must be left to his friends—and time.

And what measuring-rod are we to apply?

It is pretty generally agreed nowadays that a man, to be great, must exhibit three things: First, he must have great endowments—moral worth, intelligence, and energy. Secondly, he must have a great opportunity for the display of his endowments. And, thirdly, he must have a great motive—that is, what he does must be worth doing, as measured by results.

In one sense there is no more typical American than the founder of "Mormonism."

Like Lincoln he was a plebeian, but his plebeianism was not hereditary. His family stock was as good as any in its roots, but ill-fortune had made his father poorer than some of his forebears on both sides of the house.

In childhood the Prophet had learned how to read, to write, and to figure. But that was enough, for it put into his hand one of the two keys to knowledge. The other key lay in his inherent psychic nature, and this had had a favoring atmosphere in his early home.

With these two keys to power he became a well educated man. Not, to be sure, in the sense that he had collected and was able to remember a large number of historical and scientific facts, or that he had a trained

mind capable of threading his way through a difficult situation by means of sheer intellectual discipline, but rather in the sense that he had a unique personality and the means available with which to develop it into a thing of beauty and power.

From Palmyra to Nauvoo was a long, picturesque, winding highway, with many a dangerous turn in it; but Joseph Smith made the grade.

Only by degrees, however, did he find himself. It was clearly a forward step from Fayette to Kirtland. There a harvest was ready for the sickle. Likewise it was a forward step to Missouri, for there Zion was to be built, whose glory was to shine forth and be a light to the world. Only when the image of Zion was snatched from before the Prophet's eyes, do we see him nonplussed for a moment. He loses the trail temporarily, and does not pick it up again till he gets to the marshland of Commerce.

In the next five years or so he acquires a sense of mastery that few men ever experience. "If I could command the following that Joseph Smith can," said the Little Giant in the United States Senate, "I would resign my seat in Congress and go to Oregon and found a noble state; and then, if they would not receive us into the Union, we would have a government of our own."

To have made a grade like that under the circumstances demanded intellectual power, moral fiber, and energy of no mean order. "We must concede to him great ability," says a writer who believes the Prophet to have been a charlatan and deceiver. And he complains that in this respect Gentiles have been unfair to him.

And what an opportunity lay waiting for the young prophet in the condition of the religious world!

Joseph Smith was a seer and prophet. His gift was

not industrial, nor military, nor political, nor artistic. We must not hold him to these things. His gift was peculiarly spiritual. It was that or nothing. His task was, therefore, the two-fold one of up-rooting spiritual error and planting in its place spiritual truth.

He began his mission, like John the Baptist, by laying the axe at the root of the tree. He denounced the god of the modern Christian world. The essence of the religion of Jesus was to transform man into a being that resembles God, not only in form, but also and especially, in spiritual qualities—mercy, love, truth, justice, and other distinctively personal qualities.

And then he attacked their narrow views of man. Man is eternal, like God. The human spirit existed before its occupancy of the earthy body. He is the center of interest to the forces working for righteousness, and of God also. The earth was made for him. Principles of truth are revealed for his benefit. He is a god in the making. And this emphasis on the value of the human personality is all the more remarkable that it came in an age when man was looked upon as a worm of the dust.

Finally, he assailed contemporary notions of salvation. It is not true that only a few are to be saved, but all men, except the "sons of perdition." But men are to be saved through faith and the application of truth in their lives, not only here but in every stage of life hereafter. For salvation is not a sudden acquisition.

Was what Joseph Smith did worth doing?

Any religion, or philosophy of life, which, like "Mormonism," explains the Here and Now in terms of the past and the future, must be judged by the effect it has on the lives of those who accept it and follow its leadings.

Latter-day Saints of Joseph Smith's time were but

dissenting Methodists, Presbyterians, Baptists, Catholics, what not. Why did they leave their old moorings? Obviously because they saw something better in the new faith. And, as we have seen, it was something for which they were willing to sacrifice. What effect did "Mormonism" have in their lives?

For one thing, it helps to keep people out of jail, the poor house, and the mental hospital.

"Mormons" have always been a peaceable folk, a law-abiding people. They have minded their own business, as a rule. Then, too, they have been an industrious, a home-making group. Their history is sufficient proof of that. Also they have been an extremely hopeful people, not only as to the next world, but as to this world, too. Any group of men and women that could conjure a beautiful city out of that bog on the Mississippi cannot surely be accused of lacking either industry or optimism.

And, for another thing, "Mormonism" has taken tens of thousands of poor people out of Great Britain, Germany, and the Scandinavian countries and planted their feet on American soil, where most of them have acquired comfortable homes, which they never could have done in their native land, and where they have enjoyed educational and political opportunities that otherwise they might have only in their dreams.

But, best of all, the work of the "Mormon" prophet has brought to hundreds of thousands the Pearl of Great Price, of which Jesus speaks. It has widened immeasurably their outlook on life as it is. It has enabled them to see the drift of things. It has filled their days with purpose. It has granted them strength to carry on. It has changed their hearts. It has sanctified their human relationships, and given them hope for an enduring life of love in the world to come. Not a "Mormon" anywhere, young or old, but whose life has been lifted in its

possibilities by the thought and labor and sacrifice of Joseph Smith.

As time goes on, the figure of the "Mormon" prophet will grow larger on the horizon, not only of the religion which he founded, but of the world. And it will do so because his whole life was devoted unstintingly to the higher service of humanity, for which he gave his life.

Question and Problem

1. Show that Joseph Smith measures up to the standard applied to great men.
2. In what respects has your own life been affected by the Prophet's work?

IX

The City of Joseph

IT is thought by some that our enemies would be satisfied with my destruction. But I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach this generation.

—Joseph Smith, the Prophet.

SIXTY-FIVE

"ORGANIZATIONS ONE UPON ANOTHER"

The death of their leader and prophet, coming so suddenly, threw the Saints at Nauvoo into momentary confusion. This state of mind was added to by the fact that all but two of the apostles were away from the city, most of them in the East campaigning for General Smith as presidential candidate.

No doubt John Taylor expressed the sentiment of the people when he said, "I felt a dull, lonely, sickening sensation at the news. . . . It seemed as though there was a void, a vacuum in the great field of human existence to me, and a dark, gloomy chasm in the kingdom, and that we were left alone. Oh, how lonely was that feeling!

"In the midst of difficulties he was always the first in motion. In critical positions his counsel was always sought. As our prophet he approached our God, and obtained for us

His will. But now our prophet, our counselor, our general, our leader was gone. Amid the fiery ordeal that we then had to pass through, we were left alone without his aid, and as our future guide for things spiritual or temporal, he had spoken for the last time."

One question was uppermost in every mind—What was to be done about a leader. As the absent authorities of the Church came back home one after another, this question pressed for solution.

Among the first of the apostles to return was Brigham Young. He was then president of the apostles. Not only was he the head of the then presiding quorum in the Church, but he was the most aggressive of the leaders. Immediately he took the new situation in hand with a firm grip.

Already, however, Sidney Rigdon was on the scene with his claims of a "guardianship" for the Church. Elder Young called on Rigdon. The latter had had a vision, he said, in which he was told that the Church would have to be under a guardianship for a time. He felt it his duty to offer himself as guardian, and the Saints might do as they pleased in the matter.

"I do not care who leads this Church," President Young responded, "but one thing I must know, and that is, What God says about it." While still in the East, he had said to his traveling companion, Orson Pratt, "The keys of the kingdom are right here with the Church."

A special conference was called for August 8. At the morning session Elder Rigdon talked for an hour and a half, but not with his old-time fervor, for he convinced no one that a guardian should be appointed. In the afternoon President Young spoke.

If the people wanted a guardian, he said, that was for them to decide. As for his own opinion, the apostles were now the presiding quorum in the Church. "The twelve are appointed by the finger of God," he said. "The Prophet has

laid the foundation for a great work, and we will build upon it. You have never seen the quorums built one upon another. No man can come between the twelve and the Prophet Joseph. He has committed into their hands the keys of the kingdom in this dispensation for all the world."

It was on this occasion that a sort of transfiguration of President Young took place, of which so much has been said in accounts of this meeting. "If Joseph had risen from the dead and again spoken in their hearing," says George Q. Cannon, who was at the meeting, "the effect could not have been more startling than it was to many present at that meeting. It was the voice of Joseph himself; and not only was it the voice of Joseph which they heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of." Others, who were present, have testified to the same thing.

President Young then put the question as to whether the congregation wanted the twelve to stand "at the head of this kingdom in all the world." A unanimous vote in the affirmative was the response.

And that settled the question of leadership in the Church.

The fact of the matter is that President Young was on firm ground, when he stood out for the leadership of the apostles. That statement about the organizations being "built one upon another" was literally true, as they existed in the Church.

Three quorums of priesthood are declared in the revelations to be "equal" in authority. They are, the first presidency, the quorum of apostles, and the first council of seventy. So as to work for order within the Church, the seventies labor under the direction of the apostles, and the apostles under that of the first presidency.

Now, where the first presidency, for any reason, ceases

to exist, the quorum next in line presides. That is the rule. Also, under the circumstances, it would be the only logical thing, and would follow as a natural consequence.

That the first presidency was dissolved by the death of the Prophet, there can be no doubt. Sidney Rigdon, who was the first counselor to Joseph, had moved with his family to Pittsburgh, against the express commandment of the Lord. Moreover, he had become so lukewarm that the Prophet, before his martyrdom, had refused to carry him any longer as a counselor. William Law, who was second counselor, had been excommunicated from the Church in the preceding April. But, even if these two men had been faithful members of the first presidency, the Prophet's death would have dissolved that quorum. For Joseph had once remarked, "Where I am not, there is no first presidency."

There were other persons, besides Sidney Rigdon, who set up some "claim" or other to the leadership of the Church. But we need not take up space in considering these "claims," for two reasons.

One reason lies in the positive fact that the law of succession in the presidency of the Church clearly provided that, in the event of the dissolution of the first quorum for any cause, the next quorum in order took its place at the head of the organization. This law is stated in section 107, of the *Doctrine and Covenants.*

The other reason is the negative reason that none of those who attempted at that time to assume the leadership of the Church, aside from the regularly constituted authority in the organization, succeeded in establishing an institution that persisted very long, or amounted to anything. And that in fulfillment of a prediction by President Young on the occasion of that special conference. "All that want to draw away a party from the Church after them," he said, "let them do it if they can, but they will not prosper."

And so Brigham Young became successor to Joseph Smith in the presidency of the Church and the leader of the body of people who had followed the Prophet in his guidance of their destinies, not only by right of being the head of the apostles but by right of the votes of that body—the voice of God and the voice of the people.

Questions and Problem

1. Explain the statement of President Young that it was the right of the twelve to lead the Church on the death of the Prophet.
2. Why did those not "prosper" in their undertaking who tried to "draw away" part of the Church?
3. What are the conditions that bring about success in spiritual endeavors?

A NEW MOMENTUM

That statement of Brigham Young's, at the special conference, about building on the foundation that had been laid by the Prophet Joseph was no idle promise.

No sooner was it decided that the great body of the Church membership would accept the leadership of the apostles than President Young proceeded to give the activities of the community an impulse and direction looking to that end. And so we see, almost immediately, the great organizing genius of that pioneer leader coming into full play. The first thing to be done was to finish the temple, so that the Saints might obtain their "endowments" and that "work" for the dead might be done therein. This had been much on the Prophet's mind toward the last days of his ministry.

At the very meeting where a vote was taken on the question of leadership, it was decided that the Saints would tithe themselves, in order to have the necessary means with which to complete the building.

Tithing, it seems, although introduced into the Church six years before, had not been very strictly observed up to this time. This was mostly on account of the hard circumstances of the Saints. And so undertakings that required much in the way of financing had lagged for want of means.

Now, however, under the leadership of a man whose "gift" was mainly executive and material, rather than distinctively spiritual as Joseph's was, the Saints were required to live up to this temporal law. For, in an epistle to the Church in all the world the principle of tithing was declared to be "as binding on the conscience as any other law or ordinance."

In June, 1844, at the time of the Prophet's death, the temple walls were only to the first story. Yet by May of

the year following the capstone was put into its place. Afterwards, when the Church had left Nauvoo, President Young spoke of the hard times during which that arduous work was continued. "It was difficult," he said, "to get bread and other provisions for the workmen to eat." Nevertheless he instructed those in charge of the temple funds "to deal out all the flour they had, and God would give them more." They did so. When that flour was gone, a Brother Toronto brought the President twenty-five hundred dollars in gold, which was given to the committee.

This was Joseph Toronto. He was then twenty-seven years old, and had been converted in Boston on one of his shore-leaves. He was a native of Italy, but his family lived in Sicily. The young sailor had saved this amount, and was carrying it in his belt. As soon as he was baptized, he went to Nauvoo, where, soon after his arrival, he overheard President Young tell what straits the people were in for money to finish the temple. Thereupon young Toronto rushed to the President, ripped open the belt, and poured the money into the leader's hands.

In the following October the general conference of the Church was held in the assembly room of the temple, and in December of the same year ordinance work was begun there.

Thus was part of the foundation laid by the Prophet builded upon.

Another important line of activity was carried on under the leadership of President Young and the twelve apostles—the strengthening of the religious organization both at home and abroad.

First, some necessary changes were made in the presiding quorums of the Church. At the time of the Prophet's death the following were members of the quorum of apostles: Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, William Smith, Orson Pratt, John E. Page,

John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and Lyman Wight.

William Smith, brother of the Prophet, was excommunicated from the Church for transgression in October, 1845, after he had been made presiding patriarch. Later he followed the leadership of one of those who sought to "draw away" the membership of the Church in Nauvoo. His place was filled by Ezra C. Benson, a New England farmer, hotel and cotton mill owner, who had joined "Mormonism" at Quincy, when its fortunes were at the lowest ebb. He was now thirty-five.

John E. Page had always been an indifferent apostle. An early incident in his connection with the Church was thoroughly characteristic. He had been called on a mission, but said he could not go because his coat was too shabby. The Prophet, to whom this remark was made, thereupon took off his coat, handed it to Page, and said, "Here, take this, and the Lord will bless you." That was back in 1836. Also he had not gone to Palestine, where he had been asked to go with Orson Hyde. His name should have been "Alibi." And now he was off on another tangent. At the Prophet's martyrdom an advertisement appeared in a Pennsylvania paper to the effect that one John E. Page was out of employment and would be pleased to preach for any church that would sustain his family. "Mormonism" was too strenuous for a man of his type. He was cut off the Church in 1846.

His place in the quorum of apostles was filled by Charles C. Rich. Rich, however, did not receive his appointment till 1849. He was a Kentuckyan by birth and an Illinoisan by residence, where he was baptized into the Church in his twenty-second year. The very opposite of the inconstant Page, he had been shot at once in Missouri while carrying a flag of truce between the camp of the Saints and that of the opposition. And then, at the battle of Crooked river, he had laid aside his gun to administer the healing ordinance to the dying apostle, David W. Patten.

Lyman Wight,—that strange "ram of the mountains," who offered his life for the one who, he afterwards said to Brigham Young, was the only man that had ever been able to control him—now betook himself off to the State of Texas, on his own responsibility and without asking the odds of any of the authorities. These authorities, however, had a very kindly feeling for the rough preacher and fighter who knew no fear. For on two or three occasions, in Salt Lake Valley, when it was proposed to handle him for his fellowship, Heber C. Kimball, who had charge of the meeting, had obtained postponement of his case, on the grounds that "he may, in his own mind, be acting in concert with the rest, and may be acting for the good of this people." But he was dropped in 1849, after the authorities had discovered that Wight had no further interest in his former co-religionists.

His place in the quorum was filled by Lorenzo Snow, now in his thirty-fourth year. He had joined the Church in 1836, while the Saints were in Kirtland, and after his baptism had experienced a miracle in the descent of the Holy Ghost upon him. Already he had labored as a missionary in Ohio, Kentucky, Illinois, Missouri, and England. He had been on intimate terms with the Prophet, who had married his sister, Eliza R. Snow, as a plural wife. Up to this time Lorenzo Snow was the only one of the general authorities of the Church who had been to college, for the new apostle had attended Oberlin College, in Ohio, a Presbyterian institution of learning.

Other changes also were made in the organizations of the Church.

It would seem that, at the time of the death of the Prophet, the membership of the Church was in the neighborhood of fifty thousand. Of these about twenty thousand were in and around Nauvoo, and about ten thousand in the British Isles. The other twenty thousand were scattered throughout the United States and Canada.

Through the executive talent of Brigham Young

chiefly the Saints in Great Britain had been well organized. And now it was proposed to put the affairs of the Church elsewhere in the same orderly condition. To this end eighty-five high priests were chosen to preside over as many districts in the United States, which were to coincide with the congressional districts. And these men were to take their families with them—an indication that their missionary appointment was not to be merely temporary.

John Smith, uncle of the Prophet, was made president of the Nauvoo stake, displacing William Marks, who had been giving sympathy to Sidney Rigdon in his efforts to "draw away" some of the membership of the Church.

At about the same time Elder Dan Jones was sent on a mission to Wales, his native land. This was in fulfillment of a prediction made to him in Carthage jail by the Prophet, his fellow prisoner. The Wesh conference had already been opened, and some conversions had been made. But the arrival of this indefatigable Welshman was the signal for a forward movement among the Welsh people such as there had not been before and such, too, as it was never to know again. During the next three years several thousand were converted to the faith.

As to the manner in which the Church was to be conducted under the new administration, President Young announced at the next regular conference after the martyrdom, that it would be led, as before, by revelation. "The Lord," he said, "will not cease to give revelation to His people unless the people trample on His laws and reject Him." And he added characteristically, "If you don't know whose right it is to give revelations, I will tell you. It is I."

At this time, also, the name of Nauvoo was changed, although not officially, to the "City of Joseph," in honor of the martyred prophet.

Question and Problem

1. What effect in general has a crisis, like the death of a great leader, had on a community?
2. Have you ever had any experience in your life that may be called a crisis? If so, what change did it make in you?

SIXTY-SEVEN

"THE NAKED TRUTH"

Shortly after the martyrdom of Joseph and Hyrum Smith, Governor Ford wrote a letter to William W. Phelps, which was intended for the Church leaders. In this letter he said that, while most well informed persons condemned the death of the Smiths, yet these persons were glad "that they were dead," and that there existed no public reaction in favor of the "Mormons" in the State, as the Saints were inclined to believe. This he called "the naked truth."

And indeed public feelings against the Saints were as bitter as ever. If there was any difference at all, the sentiment was even worse. All the signs pointed toward another expulsion of the "Mormons."

The Saints, on their part, took every precaution to avoid giving just offense to those who were against them. In a gen-

eral epistle the leaders of the Church urged their people to "give no occasion for any man to speak evil of them," to practice "purity and righteousness" in their lives, and "to seek to establish the influence of truth, peace, and love among mankind." Also they advised them to refrain from taking any part in politics during the political campaign, although they disclaimed this as an attempt to interfere with the political freedom of the Saints, but only as "advice."

Nevertheless, sentiment against them grew apace, not only in Hancock county, but throughout adjacent counties.

One of the first fruits of this ill-will on the part of the Gentiles was the repeal of the Nauvoo charter by the legislature. The attorney general of Illinois had advised against this, as also had the governor. Ford had suggested the elimination of what he looked upon as its objectionable features. But the legislature thought otherwise, and repealed the entire charter.

This left the population of the city without political government of any kind. They had no mayor, no aldermen, no police, no courts, nor the semblance of legal procedure. The only law and order that prevailed there was inner, rather than outer.

The result was that they became the prey to every thieving, counterfeiting party in that part of the State, as well as across the river in Iowa. That there were such bands, there is no doubt, and it is also probable that some of these may have been members of the Church, or former members. But there is no evidence whatever that either theft or counterfeiting was countenanced by the authorities of the organization, as was claimed at the time.

It was under these circumstances that "the whistling and whittling brigade" arose. "These consisted," B. H. Roberts tells us, "of troops of boys armed with strong jackknives or bowie knives and sticks; who, when a suspected or undesirable stranger was found upon the streets of the city, would gather round him wherever he went. They

spoke no word, they answered no questions, they just 'whistled and whittled,' but constantly gathered closer round the stranger. They were too small individually for him to strike, but too many for him to fight; and finally exasperated and yet helpless, the victim would leave Nauvoo. Thus many thieves and otherwise undesirable characters who, under one pretext or another, came to prey upon the city's fortunes were gotten rid of without any real violence."

A second result of the ill feeling against the Saints was open, unabashed violence on the part of the more lawless of the Gentiles.

In the south-western part of the county, in the neighborhood of Warsaw, was a "Mormon" settlement named Lima. The Saints here were attacked after a characteristic fashion. "The manner," according to an eye-witness, a non-"Mormon," whose description is given in a non-"Mormon" work—Gregg's *History of Hancock County*,—"the manner was to go to a house and warn the inmates out, that they were going to burn it. Usually there would be no show of resistance; but all hands, burners and all, would proceed to take out the goods and place them out of danger. When the goods were all securely removed, the torch would be applied and the house consumed. Then on to another."

This sort of work was continued in this settlement till, Gregg says, "as many as one hundred or one hundred twenty-five houses were burned and their occupants driven off." Ford gives the number as one hundred seventy-five "houses and hovels."

The sheriff of Hancock county, J. B. Backenstos, made a strenuous effort to quell the riots, but in vain, on account of the strong public sentiment against him and the lack of sympathy of the other officials from the governor down.

He appealed to the citizens of Hancock county outside of Nauvoo to discountenance mob violence, but to no purpose. Nor was his threat to the rioters and incendiaries themselves any more effective. So he raised a *posse* from among the "Mormons" in an effort to suppress lawlessness.

One of these *posses* killed two of the mobbers one time. This resulted in an order by the governor to Major Warren, of the State militia, to take charge of the county under military rule. It was an astounding thing to do.

That there was a well laid plan on the part of one class of anti-"Mormons" in the county to make it so disagreeable for the Saints that they would want to leave, is admitted by even Governor Ford. And it was openly asserted by a fair-minded Gentile—Dr. Conyers—that their motive was to acquire the property of the "Mormons," just as, he said, the Missourians had before them. Whatever may have been their motive, it is a matter of history what they did.

Things were now fast hastening to a crisis. Meetings were held, by both "Mormons" and anti-"Mormons," to determine upon the best course to pursue in the situation.

One of these gatherings was held at Quincy. This was in September, 1845. The upshot of this meeting was that the Saints were advised to "leave the State as speedily as possible," because it was "in vain for them to contend" against "the public sentiment of the State."

In October of the same year another similar gathering met at Carthage. Nine counties were represented by delegates, speaking, it was said, for between fifty and sixty thousand people. This meeting joined the chorus demanding the expulsion of the "Mormon" people from Illinois. "It is now too late," the resolution stated, "to attempt the settlement of the difficulties in Hancock county upon any other basis than that of the removal of the 'Mormons' from the State."

In the Quincy gathering were such men as Stephen A. Douglas, Major W. B. Warren, and O. H. Browning, the last named a friend of Abraham Lincoln and a fellow organizer of the Republican party.

The answer of the leaders of the Church to these various requests for their removal in a body from the State, was

that they were willing to go, provided the Gentiles would "use their influence and exertions to help them sell or rent their properties, so as to get means enough that they might help the widow, the fatherless, and the destitute to remove with them." They protested that they had broken no law, and asked for only time, so as to lose as little as possible of what they owned.

All orderly government in Illinois, as its vacillating chief executive virtually admitted, was now at an end in the State, so far as the "Mormons" were concerned.

And so the Saints set to with a will to make an exodus from the State where they had spent more than six fruitful years. They left most of their property, the accumulation of hard work, and, most of all, they left the graves of their beloved Prophet and Patriarch and their beautiful temple, together with the city in which their star had risen to the zenith. And they took their flight into the Unknown, where they themselves might become the "old settlers."

Question and Problem

1. Explain how it was that the Saints came to leave Illinois.
2. What might they have done that would make it unnecessary to leave the State?

X

Covered Wagons

ALL the pulses of the world,
Falling in, they beat for us, with the westward movement beat;
Holding single or together, steady moving, to the front, all for us,
Pioneers! O Pioneers!

These are of us, they are with us,
All for primal needed work, while the followers there in embryo wait behind,
We to-day's procession, we the route for travel clearing,
Pioneers! O Pioneers!

—Walt Whitman.

THE "MORMONS" CROSS THE MISSISSIPPI

If we place ourselves in some favorable position on the Iowa side of the great Father of Waters during the early part of the year 1846, we shall see the most extraordinary sight that any eyes have ever witnessed in the history of the American nation, or perhaps in the history of the world.

Just now it is the fourth of February. The river is frozen over. Some covered wagons are coming across on the ice from the Illinois side westward toward where we are standing. There are women and children in them. Men, too, in some, although, for the most part, these are walking beside the horses and mules and oxen that are pulling the wagons. All the vehicles are loaded as heavily as possible

with whatever their occupants and those by the side of them may need for a very long journey—longer for some than for others.

They come, these covered wagons and animals and people, slowly one behind the other till they reach the west bank of the stream. But they keep on going westward over the snow-covered prairie and presently they are lost to sight and sound on the great white plain.

In two days more six other wagons, also covered, come over the river one after another. They take the trail made by the first ones, till they, too, are out of sight and hearing on the glistening, undulating white sheet.

All day and all night, for these many months past, the hammer and saw of the wheel-wright and the wagon-maker, as well as the needles of those whose duty it is to work in canvas, have been busy in the beautiful town across the river. There has been the greatest comings and goings Nauvoo has ever seen—men trying to sell their houses and land and furniture, and taking whatever they can get for them; women puzzling their heads over the question whether they can get along without this or that, in the journey that is before them; children excitedly running and jumping and asking questions that cannot be answered, in their blissful ignorance of what lies before them on the great westward trek.

For those men in Quincy and Carthage who drew up resolutions against the "Mormons" in Illinois cannot wait for the time-limits to expire, which they themselves put to the expatriation of their fellow Americans from the State, but must have them off sooner, no matter at what cost to these. That is why this train of covered wagons begins so early—before "grass grows or water runs," as President Young put it.

The next wagons come over the river on ferries. For the ice has broken and gone downstream in floes. It is now the middle of February. Brigham Young, with others of the apostles, are in this group. And they, too, on reaching the west bank, continue on their way westward.

From now on the ferries are busy. Four of them work over-time between the City of Joseph and a point just opposite, and there are others down the river—all conveying "Mormons" and their belongings across the stream. And these, as fast as they cross and as soon as they can do so, betake themselves after their fellows who have gone on. Only, in this case, especially at first, it is mud they have to pull through instead of snow.

One continuous stream of covered wagons, loaded with emigrants and provisions, from east bank to west bank, and then out upon the broad prairie—that is what takes place before our eyes, till fifteen thousand people have left the town within that horseshoe bend in the Mississippi.

Not all of the Saints, however, have come across the stream. Between a thousand and fifteen hundred remain there. These, for the most part, are the aged, the very poor, the sick, and the unfortunate otherwise. It has been thought better for them to remain behind till a time when they can be moved under circumstances more favorable to their comfort. That would not be long, it was believed. No one even dreamed that these helpless people would not be safe there in their own homes.

But the "Mormon" leaders had greatly over-estimated the humanity of their enemies in Hancock county. For the anti-"Mormons" in the county, with others from neighboring counties—that is, the more unprincipled of the anti-"Mormons"—pounced upon these "remnants," as they were called, in the most merciless manner.

It happened that in Hancock county at this time there was a man of the name of Brockman. He had been a Campbellite preacher, says Governor Ford in his *History of Illinois*. A "large, awkward, uncouth, ignorant semi-barbarian, ambitious for office and bent on acquiring notoriety," Brockman had stolen the public funds and run the gamut of immorality.

Well, this man had somehow got himself elected "general" of a rabble of between seven hundred and a thousand men, who were determined that not a single "Mormon" should remain in Illinois, if they could help it. And they had come up to Nauvoo to see that their intentions were executed forthwith.

The governor, at the solicitation of the "new citizens" in the city chiefly, had sent to the place a Major Clifford with a few militiamen to protect them and the remaining "Mormons" from mob violence. But Brockman treated the officer of the State as if he were no officer at all, and demanded the surrender of the town. Thus this mob was really attacking the State of Illinois. For three days there was some desultory fighting between the mob and those in the town, with some fatalities. In the end, however, Clifford gave up.

The terms were simple. Brockman and his men were to enter the City, the sick and the helpless were to be treated with humanity, all arms were to be turned over to a committee, and then all the "Mormons" were to leave as soon as they could.

Were the terms of this "treaty" kept? They were not. Brockman did not wait till the Saints could get ready to leave. He drove them out of the town and on to the ferries. "Bands of armed men," says Governor Ford's representative, "traversed the city, entering the houses of citizens, robbing them of arms, throwing their household goods out of doors, insulting them, and threatening their lives." Some of them were stripped of their clothing and beaten unmercifully. These banditti took up their headquarters in the temple, which they despoiled and befouled.

As these "remnants"—the sick, the infirm, the otherwise helpless—reach the Iowa side of the river, they present a most pitiable sight.

"Here, among the docks and rushes," says Colonel Thomas L. Kane, a non-"Mormon," "sheltered only by the darkness, without roof between them and the sky, I came

upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground. . . . Dreadful indeed was the suffering of these forsaken beings; bowed and cramped by cold and sunburn, alternating as each weary day dragged on, they were, almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospitals, nor poor house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick shivers of fever were searching to the marrow."

By this time it is September, and the chill of winter is beginning to come back into the air. The inhabitants of what was the beautiful city of Nauvoo are stretched out over a path of some hundreds of miles, between the Mississippi and the Missouri river, with settlements here and there on the way.

Question and Problem

1. What problems would naturally come up for solution in a great exodus like this?
2. What are always your own feelings when you are about to undertake a great journey, especially if it is to an unknown country?

A LONG, LONG TRAIL

Who are these migrating people? It is not a sufficient answer to say they are Latter-day Saints, or "Mormons." That only tells us to what class of religionists they belong.

It is far more interesting to look at the individuals in the group, to see just how they are prepared in their habits and ways of life for a journey the like of which we do not read of elsewhere in history.

They are not hunters and trappers, like Bridger, seeking furs and hides for the purpose of earning a living and enjoying the hazards and the great out-of-doors. If that were the case, there would be no women and children on this westward trail. Nor are they path-finders, like Lewis and Clark, who are in quest of adventure and information about our vast continent. For, if that were the case, the women and children would have been left behind in their homes, where they might be comfortable. The western wilderness is normally a place for only men—men with strong minds as well as strong bodies.

These migrating thousands are civilized people, who are accustomed to the conveniences and graces of life, but who prefer to be free to worship God in their own way than to be merely comfortable. That is the central fact about them. They are seeking a place where they may make permanent homes for themselves and for those who are to come after them.

They have come together from about all the States in the Union, attracted by the same magnet—the new Christianity. Also there are several hundred men and women from England. John Benbow, whom we have met before, is one of the number.

And then they are, for the most part, industrious peo-

ple. That is why they built up in so short a time such a beautiful city as Nauvoo. And that is why, too, they established such thrifty settlements in Jackson county and in Caldwell and Daviess counties in Missouri, before they came to Illinois. No just complaint has ever been made against the Saints on the score of indolence and shiftlessness.

They are people, too, who have always been accustomed to many of the refinements of life—schools, libraries, social organizations, and the like. That is clearly shown in the kind of houses they put up in Nauvoo. It is shown also in the beautiful temple they built there.

In this group are very few people who cannot read and write. On the other hand, there are some with college degrees, even the higher degrees of Master of Arts. And most of them have books—which they have carefully put away till their journey shall have ended. One of the unique tasks assigned in this strange undertaking is the one made to William W. Phelps by President Young—that he shall proceed to make text-books for the schools that are to be established later on. And there are not a few poets in the companies—William W. Phelps, Parley P. Pratt, Eliza R. Snow, William Clayton; and there is at least one philosopher —Orson Pratt. Nor should such a musician as William Pitt be left off the list.

Here is what Colonel Thomas L. Kane thought of the 'Mormons," when he visited them in their camps: "After the recent unavoidable association with the border inhabitants of western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine, 'like the great ocean washes its frontier shores,' I can scarcely describe the gratification I felt in associating again with persons who were almost all of eastern American origin—persons of refined and cleanly habits and decent language, and every day seemed to bring with it its own special incident, fruitful in the illustration of habits and character."

The preparation these men and women had had for a

journey like this was therefore such only as they could have obtained in reasonably well appointed homes, in which the women cooked and baked and mended and tailored, and out of which the men went to plow, to mill, to build. We shall see how they fared in the new life of the plains—how they were able to adapt themselves to the new environment.

And what was the destination of these religious exiles? The people did not know. They were following their leaders. But these leaders knew. They were bound for the Basin of the Great Salt Lake—the place to which the Prophet would have led them, if false friends had not persuaded him to give himself up that fatal night in Iowa.

In February, 1844, Joseph Smith had requested the apostles to appoint a delegation "to explore California and Oregon," with a view to finding a suitable location for the "Mormon" people. Responding to this request eight men had been named as this delegation—Jonathan Dunham, Phineas H. Young, David D. Yearsley, David Fullmer, Alphonzo Young, James Emmet, George D. Watt, and Daniel Spencer.

The Prophet, however, wanted more men in the expedition, and he suggested a "leader to drum up volunteers." The necessary outfit was to consist of "five hundred dollars, a good horse and mule, a double-barrel gun, one barrel rifle, and the other smoothbore, a saddle and bridle, a pair of revolving pistols, bowie-knife, and a good sabre." This was to be known as the "Western Exploration Company."

In March, of the same year, the Prophet had drawn up an "Ordinance," which he had submitted to the Congress of the United States. One of the clauses in this document provided for the opening of "the vast region of the undeveloped West and South to the enlightened and enterprising yeomanry" of the country, so that the government might be "strengthened" and her borders "enlarged."

Senator Douglas told the Prophet's representative, Or-

son Hyde, that he "would as soon go to Oregon without as with" the protection of Congress. No action was taken by the Congress respecting this idea of the Prophet's. But he continued to push the matter of his investigations of the great West as an asylum for his people. And, as we have already seen, he himself was on the point of embarking on that enterprise a few days before he was martyred.

And so, when the leaders of the Church decided to leave Nauvoo, they had only to follow the suggestion of the Prophet, and go to the Basin of the Great Salt Lake, as he had intended to do. In the journals kept by the apostles we have references later to their reading some books on the subject of California and Oregon. They were not, however, anxious to broadcast that they were going there—which accounts for the fact that the Saints generally had no knowledge of their exact destination.

Not that either Joseph Smith or Brigham Young wished to leave the United States and to establish an independent government, as some have asserted. There is no evidence that this was the intention of either. The idea that they did may have arisen from the fact that the place where they were going was then Mexican territory, coupled with the suggestion of Senator Douglas as to what he would do under the circumstances.

The truth is that the Prophet, in the Ordinance just referred to, proposed to go there under the protection of the Federal government, and Brigham Young, as we shall see when we come to speak of the "Mormon" battalion, wished to tie up with the general government. All that either President Smith or President Young wanted was to be let alone by enemy mobs and allowed to develop their community in their own way, subject of course, to the laws of the country. And any statement to the contrary is wholly unwarranted by the facts.

From the Mississippi river to the Basin of the Great Salt

Lake is about nine hundred miles as the crow flies. The route followed by the Saints, however, was much longer than that. It led them through what is now the States of Iowa, Nebraska, and Wyoming into the Basin of the Salt Lake.

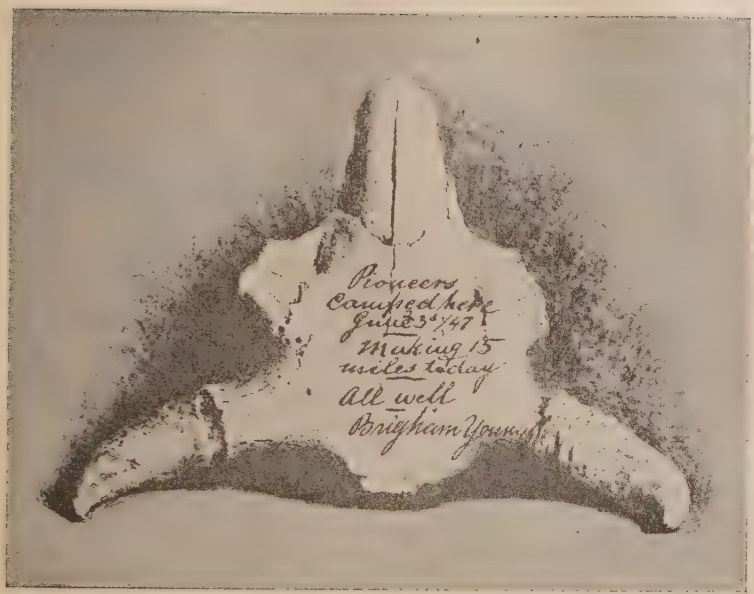
In general there were two legs to that long march. The first was from the Mississippi to the Missouri, a distance of about two hundred fifty miles the way the companies traveled. The other leg covered the rest of the distance, which was more hazardous.

In general the pioneers followed the Platte to Fort Laramie. The Oregon Trail also followed the same river between the Missouri and the Fort, but on the south side, whereas the "Mormon" Trail was on the north side. The Saints wished to avoid contact with those who were going west on the former, some of whom were their old-time Missouri "enemies." And so, although it was harder, they made their own trail.

At Fort Laramie, however, they fell into the Oregon Trail, and kept it as long as it led in the direction they were going. They entered the Valley of the Great Salt Lake by way of the wagon tracks called "Reed's route across the mountains," made the year before but now so faint as to be followed with difficulty.

Question and Problem

1. Show that the "Mormon" leaders knew from the beginning where they were bound for.
2. What is meant by the sentence, "The world turns aside for the man who knows where he is going"?



SOME PLANT, OTHERS REAP

The job of moving a body of fifteen thousand men, women, and children over a stretch of a thousand miles of uninhabited, roadless prairie and mountains, and of locating them at that distance from civilization, is a task so prodigious in its responsibility as to stagger the imagination.

Especially is this the case when one considers that this was a religious movement, that it was participated in by people of whom not many had seen one another till a few years before, and that it was wholly without a pattern which could be followed by its leaders.

Yet that mass movement was accomplished with the minimum of effort and loss and with a success that is probably without parallel in the history not only of the American nation, but of any nation. And it was done chiefly through

an organization of man-power that is as unique as the movement itself.

Before even the first company left Nauvoo, an organization was effected. But it does not appear to have functioned very well, largely because the members of the various divisions, including the officers themselves, were always going back to the city for something or other. And then, too, it seems, every one wanted to be where the leaders were—which resulted in many of the families leaving Nauvoo insufficiently provisioned.

Later, however, when that long column of covered wagons stretched out between the Mississippi and the Missouri, a better condition was brought about.

The hosts now on the way to the Salt Lake Valley were called the "Camp of Israel." This name was given through a belief on the part of the Saints that they were descendants of Abraham, through the sons of Jacob, and that, like ancient Israel, they were in the wilderness to be "tried in all things," as Brigham Young told them. Over this whole "camp" President Young was the chief officer.

Then there were two divisions of the company, over which Brigham Young and Heber C. Kimball presided. And these again were sub-divided, and of each sub-division one of the apostles took charge. These sub-divisions again were broken into groups of hundreds, which had two divisions of fifty each, and every fifty into tens. These all were headed by captains of hundreds, fifties, and tens.

In addition there were two kinds of commissaries—purchasing and distributing. Prices and terms had to be arranged. This was the duty of the buying end. And the provisions for man and beast had to be given out—which was the business of the other set of officers.

It was the spirit back of this organization, however, that distinguished the entire movement.

The keynote was sounded by President Young before they had gone very far. "If any man," he said, "shall seek to build up himself, he shall have no power, and his folly shall be made manifest." That was from a revelation which he received (section 136, of the *Doctrine and Covenants*). Also he admonished the Saints to fulfill their "pledges to one another," to "keep themselves from evil," and to refrain from contention, evil-speaking, and drunkenness.

Their words, he added, should "tend to edify one another;" they should return what they borrowed, and what they found that had been lost; and they should be diligent in preserving what they had, so as to be "wise stewards" to the Lord. In happiness they might sing and dance, "with a prayer of praise and thanksgiving;" in sorrow, they were to "call on the Lord with supplication." And they were not to fear their enemies.

The "Mormon" people had been accustomed to obedience. That was greatly in their favor on this march to the West. Obedience is what saved them. They had taught themselves to look to the Prophet Joseph for spiritual guidance, and now they transferred this ideal to Brigham Young. And the confidence they placed in this great leader was amply justified, as we shall see, in the kind of leadership they got in this extraordinary situation.

And that the Saints, as a whole, lived up to the ideals of their faith is shown in their conduct on this exodus. There was an unselfish co-operation rarely to be seen in a body so large. For there never was finer team-work than was exhibited on this enforced march of a great community.

At every favorable spot in Iowa on the way houses were built, ground was plowed and planted, and then left for those who followed to enjoy. At Garden Grove, for instance, in response to a call by President Young, three hundred fifty-nine men presented themselves for work. Of these one hundred were appointed to cut down and trim trees, forty-eight to build houses, ten to build fences, twelve to dig wells, ten to make bridges, and the rest to clear the

land, to plow the ground, and to plant seed. This having been done, the company moved on, without a thought of themselves.

To be sure, some men were left in charge of the buildings and the crops, with a presiding officer. But it was with the explicit instructions that whoever occupied the houses and harvested the crops were to turn in to the general storehouse what was left after their own needs were taken care of. And the rule was adopted in these wayside settlements that later came into use in Salt Lake Valley—no one should have more land than he could cultivate.

Moreover the religious spirit prevailed in all the camps, in form as well as in substance. The day opened and closed with devotional exercises, consisting of singing and prayer. Usually this was a matter for each family to attend to, but sometimes it became a group affair. That a man did not pray in his family was regarded by the President as sufficient cause for distrust.

There were, of course, exceptions to the general spirit of unselfishness and service in the Camp. That ought to go without saying, in a large, heterogeneous body like this. But the exceptions only served to emphasize the general spirit of helpfulness that prevailed everywhere throughout the various divisions of the Camp.

Question and Problem

1. Account for the spirit that was manifest in the westward trek of the "Mormons."
2. Why is it harder to exhibit the spirit of unselfishness in material than in other things?

TRAGEDIES OF THE GREAT PLAINS

Miles upon miles of wild prairie land and wilder mountains; of streams that are of two minds which way to go, and streams that leap into the air and are not to be harnessed by the hand of man; of jerky roads in the new earth, and bridges that are made while you wait; of great clouds of fine dust (We are not praising it.) that follows you half a day at a time and that chokes you till you are ready to cry out from vexation; of dry winds that parch your lips and crack your hands and face; of heavy rains, if you are in one of the early companies, that drench you to the skin; or, if you are in one of the late companies, of heavy snows that hedge up your way, and bitter frosts that benumb your fingers and freeze your feet, and send many a strong man to an unmarked grave—

Days and days of drinking tepid water, when you are not in the hill-country; of eating the same diet of hard bread, potatoes, and "jerked" beef, for only occasionally are you fortunate enough to procure fresh meat; of constant dread lest the roaming Indian shall stampede your horses and cattle, so as the more easily to steal them; of even worse dread lest the great herds of buffalo that sweep over the plains like a tornado without let or hindrance or concern for what is in front of them—

That is the somber background of the tragedies, small and great, that were enacted on this memorable westward trek of the "Mormons" in the days when the valleys of the State of Deseret were filling up with people who came across the Great Plains in the covered wagon, in the handcart, or afoot.

There is the story of the little girl with a rag doll, to begin with.

This rag doll she had brought with her from England. And as is the habit of dolls made by hand, it had enshrined itself in the heart of its owner, uniting the Old World and the New.

One time she played with it on the top of a large upstanding rock by the roadside. In a moment of forgetfulness she had gone away and left it there. And the company, utterly unaware of the fact that the doll was exposed to the sun and wind, had left the place for good and all. When it was too late, the little girl missed her "baby." Whereupon, like a true mother, she refused to be comforted. And the company, too, was wrought up over the loss.

Then, one evening, a man with the rare gift of imagination, drove into the camp where she was, with his company. He held up the rag doll everywhere he went, inquiring for its owner. And everyone was made happy again—the little "mother," the finder, the members of both companies, and, let us venture to hope, the little English doll.

That was a small tragedy, or near tragedy, to be sure, as we grown-ups measure grief. But who shall say that this little girl's anguish was less keen than the sorrow that visits mature men and women?

And then there is the story of the sick ox that was made well in a strange way.

In those days an ox or a horse was more valuable—certainly more useful in at least one way—than some of the men in this moving mass of human beings. And that was saying a great deal. If a house-holder had two or four oxen or horses and lost one of them through theft or death, the loss was irreparable, unless he had a cow to hitch up in its place. And so the tender care which the poor work animals got, even at the hand of the very roughest, was beyond all praise.

One morning such an ox was found sick. It was one

of two, and there was no cow or horse to replace it, either in the owner's outfit or anybody else's. And, as we say in the case of people, the best doctors gave it up as an incurable case—which it undoubtedly was.

Of course, the whole camp was considerably upset. Especially so the family. They would have to be left behind—and that would be dreadful. For the next company might be in the same plight so far as extras were concerned —and the next, and the next. So there they were.

A thought came into the head of the owner of the sick ox. But he dismissed it as sacreligious in the extreme, and not to be considered at all. But it came back, as thoughts will, and refused to be put out. Then he took courage to express it to the captain of his company.

Would it be wrong to lay hands on the ox and pray over it as you would over a sick person? The ox was very valuable, and this was a special situation. That might be God's way of showing His power.

The captain considered a moment. Then he said that was a thought, and it should be done. And it was done. And the ox got well immediately, as many a sick woman and man had done in these companies. And the company went their way feeling, as they had a right to feel, that the Lord had been merciful and good to them.

Then there is the story of the young man who, through sheer loss of interest in life, lay down on the roadside to die, and would have died, too, if something very unusual had not happened.

It was in one of the hand-cart companies, which began crossing the plains in 1856 and which were made up of people from English towns. Forty-five dollars you paid to come all the way from Liverpool, and you were on the way three months, if you had no bad luck. Putting your belongings into a two-wheel cart, you either pushed or pulled it the full thousand miles from Iowa City to the Val-

ley. The nice thing about that cart was that every day it grew lighter by ever so little. But sometimes it became heavier!

In one of these companies was a family of the name of Dobson. They were from Lancashire. The mother was a truly heroic little woman, no bigger than a minute, but with a head full of the most practical notions. Her son Tom, an upstanding boy of seventeen and a good clog-dancer, was rather slender to begin with, and grew considerably more so as the journey continued.

As the company pushed or dragged their handcarts over the dusty road and across streams, their food began to give out. Pretty soon they had only flour, and too little of that. So every morning a small quantity of it was doled out to each family. In most cases it was disposed of on the spot, and every member of the family had to go without anything to eat the rest of the day.

But wise Mrs. Dobson had a different idea of things. She would make a little cake of the flour as she got it, give a piece to each of the children at the time, and stow away the rest in her capacious dress pocket, for further use during the day.

On this fare, as we suggested, young Tom lost flesh fast, and strength also. And with his loss of flesh and strength went his spirit, too. And so, one day, he went back of some bushes and lay down to die. As a matter of fact, in those severe times all you had to do, if you wanted to die, was just to give up. Tom Dobson did that. He gave up. The company would go on without him, and maybe he would not be missed.

But Dobson had forgotten that he had a mother. A little way on she missed him, and came back to see if anything had happened to her lad. When she discovered his intentions, she scolded him roundly for his lack of grit, and made him get up. Even then he would not go forward. His will to live had given out. Then she gave him a box on the ear—which bowled him over, and made him angry.

And this cuff on the ear saved his life, as he admitted many a time in the long years of usefulness in the Valley. On reaching the settlements, young Dobson stole away from camp, went to a farm house, was there given some warm bread to eat, which he ate too greedily, and nearly died of the effects.

"Oh, the scenes that this people will pass through!" the Prophet Joseph exclaimed at the time he predicted that the Saints would go to the Rocky mountains; "and oh, the dead that will lie between here and there!"

And that was the truth, as it was realized by scores, perhaps hundreds. Death—and scenes which were sometimes worse than death. One of the commonest scenes was a death-bed, a burial in a shallow grave, and a digging up of the body by the wolves.

John Smith, son of Hyrum Smith and presiding patriarch of the Church for fifty-seven years, tells of an instance which throws a tragic atmosphere over the plains in those days.

One day about sundown a strange rumor was spread abroad among the companies, a woman was lost. John, who was then sixteen, went out to look for her alone. With a piece of cornbread in his pocket he walked up the road. Everywhere were dead carcasses, with wolves fighting over them, their eyes shining in the darkness. Twenty such ghastly sights he counted in the twelve miles he walked. And always he sought to pass round them in such a way as not to attract the attention of the beasts. The woman was found at sunrise, with her mother in another camp.

Question and Problem

1. Explain how the Saints stood up so well under the unpleasant features of the trek west?
2. What mental conditions naturally arise in times of distress and suffering?

COMEDIES OF THE GREAT PLAINS

Milton has his *Il Penseroso,* but he also has his *L'Allegro.* Under the same conditions a man is sad at one time and joyful at another—depending on his way of looking at things.

That was the case with the Latter-day Saints on their westward march during those pioneer years. When they thought upon the dust, the rains, the snow, the heat, the cold, the rations, the Indians, the stampede—fear entered their heart, and discouragement. But when they thought about the buffalo hunt, the fellowship with friends in song and hymn and dance, the great open spaces, the night sky filled with stars and a full moon, the home that waited for them on the other side of the mountains, where peace was and freedom from mobs—then they could shout with the joyful man in Milton's poem, "Hence, loathed melancholy, of blackest midnight born!"

Certainly one of the most delightful things to be experienced on the plains in those pioneer days was the chase after a nice fat young buffalo that could be cut up into juicy steaks and broiled on the camp fire. It was fun, that is, for the men and boys.

Great herds of these strange animals roamed the prairies. Sometimes there were as many as ten thousand together. At first, when they did not know any better, the hunters shot the buffalo smack in the forehead. Whereupon that animal, if he did not take to his heels, shook his head belligerently and stood for another bullet. But later they sought a particularly vulnerable spot right behind one of the fore legs, and met with greater success.

When the pioneer man saw a great cloud of dust of a

certain appearance ahead of him, or to one side, he knew at a glance that it was buffalo. Thereupon the company stopped, unhitched the horses; the men grabbed their guns, and away they went at full speed in the direction of the animals. Arrived near the herd, each man would spot his buffalo ride up alongside it, and wait for a favorable chance to put a bullet in the fatal place. If he was successful in grounding his prey, he skinned it on the spot, loaded the best parts on his horse, and went back to the camp. But woe to the man who became unhorsed in the race, for he was not likely to recover from the trampling of a thousand hoofs.

But there were forms of enjoyment in which the women as well as the men could take part.

No one was allowed to travel on Sunday. The Sabbath was a day of rest for man and beast. Religious services were held. Hymns were sung, sermons were preached, or lectures delivered by competent persons. Orson Pratt discoursed on the heavenly bodies, and helped the Saints to discriminate among these. A certain Brother Appleby talked learnedly of the prairie flowers. And another scholar in one of the companies dilated upon ancient Egypt and connected things there with the *Book of Abraham*.

Then, of an evening, after the animals had been taken care of, the "Mormons" danced on a place that had been cleared of grass and made smooth with spade and hoe.

With the earliest companies there were two brass bands. One of these was led by a highly trained musician named Pitt. These bands furnished entertainment, not only for the Saints, but also for the settlers along the way, when they were in Iowa. At Farmington, Iowa, on the invitation of some of the towns-people, they gave a public concert, after which they were much complimented. To hear the strains of the great classics rise from the otherwise silent prairies of the West—that was an experience an educated stranger from Pennsylvania, Thomas L. Kane, could never quit be-

ing astonished over. And he speaks with enthusiasm and wonder of the graceful minuet and the lively virginia reel being danced to the best of music by these hardy pioneers—our forefathers.

Here was shown the great practical psychology of Brigham Young. He knew that the daily grind of life on the plains would at last wear out the strongest spirit, if it were unrelieved. So he instituted the dance, encouraged music, and made use of the poets in the camp. Besides, it was in accord with his own wholesome nature, which had been clamped by the narrow tradition of the religious folk among whom he had been reared. Once, when the spirits of the camp were low, Clayton wrote a stirring song, "Come, come, ye Saints—no toil nor labor fear, but with joy wend your way."

Even in those desolating hand-cart journeys no hard circumstance could altogether put out the spirit of fun in the emigrants. Always there was at least one clownish person in the group, or some one who could play some musical instrument, or dance a clog; and every one could sing, or thought he could. Poor Tom Dobson, before he reached the Valley, had both his feet frozen, and they had to be tied up in bandages for a long time. Nevertheless, nothing would satisfy the crowd but he must dance on the upturned end-gate of a hand-cart, frozen feet or no frozen feet—which he cheerfully did on more than one occasion. And this was after that smart box on the ear by the little woman whom he called mother.

In spite of assertions to the contrary, the "Mormons" have never, as a rule, lacked the redeeming sense of humor. And this sense of the ludicrous, this love of fun, saved them, many a time on the plains, from getting a twisted notion of life, from a melancholy which threatens to turn into insanity. It manifested itself on many occasions, when you would naturally have been led to expect something else.

It was really a sense of humor as well as of art that led Eliza R. Snow, on the occasion when a party was to be held in her home in Mount Pisgah, to decorate the room with sheets, carpet it with a layer of clean straw, and nail up hollowed turnips on the walls to hold the candles that were to light the room when the guests had arrived.

Also it was a sense of humor as well as of thrift which made the young women of Garden Grove go to the dancing-place with their best shoes and dress under their arms and then, when they got there, put them on just before the dance, instead of the shoes and the dress in which they had walked there.

Nor did the sense of the eternal fitness of things in the "Mormons" on this exodus utterly fail them when, in their driving necessity, they hitched up a cow to team with a horse or a mule, or when they formed what they called a "spike team"—that is, two wheel animals, with one ahead of them.

And always little things were happening in all the camps, even under the worst of conditions, to keep up this irrepressible sense of humor and fun. Now it was the arrival in camp of a native chief, calling himself Pow-sheek, so togged out in primitive finery and putting on so much dignity under the circumstances, as to provoke amusement —when he was at a safe distance. Now it was two testy Welshmen come to blows over a trifling matter, and then making up in a spirit that clearly said they would have it out with each other under more favorable circumstances. And now it was a stranger with an eye to the main chance trying to sell these observers of the Word of Wisdom a barrel of whisky!

Paradoxical as it may appear, it was the "Mormon" sense of humor that preserved in them religious sanity. For it led them to contrast their hardships with the bigness of things around them—the never-ending prairies, the snow-

topped mountains, the illimitable sky, the storm that swept the valleys and the hills.

The true spirit of gratitude and reverence never left this moving community. Going out one morning after a blizzard that kept the hardiest man in his tent, George A. Smith found sixty of the camp's oxen frozen stiff in snow-banks. Yet he goes home and sets down in his journal a word of thanksgiving and praise to his "heavenly Parent" that things are not worse with him and his company!

No wonder Brigham Young could say to these courageous men and women that no people had ever complained less under conditions so bad.

Question and Problem

1. Account for the cheerful spirit, on the whole, of the Saints on this trek.
2. How does one get cheer out of a disagreeable environment?

Seventy-three

A LIFT AND A BLOW

Driven from their homes in one of the units of the nation, yet the "Mormons," when their country called upon them for volunteers, went cheerfully to war in order that the boundaries of that country might be extended. In 1846 they raised a battalion of men to help in the war with Mexico.

As a matter of fact, however, this call for volunteers from among the Saints to fight the southern republic came in response to a solicitation on the part of the "Mormon" leaders for government aid in their exodus west, though not perhaps in exactly the form which they expected it to take.

In January, 1846, Jesse C. Little had been sent East to preside over a mission. His letter of appointment contained this illuminating phrase: "If our government shall offer any facilities for emigrating to the western coast, embrace those facilities, if possible."

"In consonance with my instructions," says Little in his report to President Young, "I felt an anxious desire for the deliverance of the Saints, and resolved upon visiting James K. Polk, president of the United States, to lay the situation of my persecuted brethren before him, and ask him, as the representative of our country, to stretch forth the Federal arm in their behalf."

Armed with letters of introduction and recommendation from the Kanes in Philadelphia and the governor of New Hampshire, his native State, Elder Little went to Washington. These he sent to President Polk, with a letter of his own. In this letter he speaks of "assistance" in the attempt to locate a body of many thousands in "California," and pledges his "honor, his life, and his property" to stand

"ready at your call," when his people shall have been settled there. "California," it should be understood, was the general name of the territory into which the Saints were expecting to go.

Later, partly through the influence of Amos Kendall, postmaster-general, he secured an interview with the President. "He informed me," says Little, "that we should be protected in California, and that five hundred or one thousand of our people should be taken into the service, officered by our own men." To this proposition Elder Little "wrote a letter of acceptance." Of his final visit to the President the "Mormon" representative says: "He expressed his good feelings to our people—regarded us as good citizens, said he had received our suffrages, and we should be remembered; he had instructed the Secretary of War to make out our papers, and that I could get away to-morrow."

Colonel Kearney received instructions to the following effect: "It is known that a large body of 'Mormon' emigrants are *en route* to California for the purpose of settling in that country. You are desired to use all proper means to have a good understanding with them, to the end that the United States may have their cooperation in taking possession of, and holding, that country. It has been suggested here that many of these 'Mormons' would willingly enter into the service of the United States, and aid us in our expedition against California. You are hereby authorized to muster into service such as can be induced to volunteer; not, however, to a number exceeding one-third of your entire force. Should they enter the service they will be paid as other volunteers, and you can allow them to designate, so far as it can be properly done, the persons to act as officers thereof."

When Captain Allen, acting under the direction of Colonel Kearney, called on the "Mormon" leaders in Council Bluffs, he was invited to speak to all the men that could be got to-

gether. This was in the latter part of June. At the same gathering President Young drew some necessary distinctions, and made some characteristic remarks on the situation.

The general government, he said, should not be blamed for the acts of mobbers. Some sort of relation as this with the national authorities the leaders of the Church had been seeking for years. And now that it had come, even though too quickly, he was glad.

As for the raising of a volunteer army among the Saints, he would like to see the thing done. "I propose that the five hundred volunteers be mustered, and I will do my best to see all their families brought forward, as far as my influence extends, and feed them when I have anything to eat myself."

And then he went on to point out the advantages to his people through the raising of the battalion. He said: "Supposing we were to refuse this offer; we would have to go to California and have to depend upon our own resources to fight, when, if we embrace this offer, we will have the United States to back us, and have an opportunity of showing our loyalty and fight for the country that we expect to have for our homes. If we did not go and help take it, what would be said when we got there and settled down? It would be as it always had been—'Get out of the way, "Mormons," get out of the way. Our fathers and ourselves fought for the liberties of this country, and we are the only citizens.' Whereas, if we go and help take the country, we will at least have that equal right. And I do not want anybody to be in those wildernesses and undiscovered before we are. I think the President has done us a great favor by calling upon us. It is the first call that has been made upon us that ever seemed likely to benefit us."

Nevertheless it required no small amount of patriotism for

a body of people so situated to raise a force of five hundred men.

In the first place, these "Mormons" had been driven from their homes and their country for no reason but their faith. It was probably too much to expect the great majority of them to see the nice distinctions between the powers of the States and those of the Federal government. That is why, most likely, President Young took the pains to make this distinction to them.

And in the next place, the camps were scattered over a line two hundred fifty miles long. Most of the people, to be sure, were collected at three points—Garden Grove, Mount Pisgah, and Council Bluffs. But hundreds of men had gone off the trail in search of employment, which most of them had found one place or another. And it would be impossible to get them together for any purpose. These men were the very men who could best be spared for the army.

Finally, this call meant that five hundred teams would be either driverless or handled by women and boys, that five hundred families, in the main, would be thrown on their own resources or the resources of their friends, and that these soldiers would have to make a march over a wilderness two thousand miles in extent, most of which was a desert.

Still the volunteer army was raised, and the stigma of disloyalty was thus kept off the "Mormon" name, so far as this incident was concerned.

The men were given, in all, some twenty-one thousand dollars advance pay, together with their guns and camp equipment. Part of this money went to pay for their clothing, part was sent to their families, and part was given to the poor. It is a notable fact that, at Fort Leavenworth, every member of the "Mormon" battalion was able to sign his own name—at which the paymaster expressed surprise. Out of every three of the Missouri volunteers, who drew their pay a few days before, only one could sign his name.

Said Lieutenant Colonel Cooke in his official announcement of the arrival of the battalion on the coast, "History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide we have ventured into trackless tablelands, where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a pass through a chasm of living rock more narrow than our wagons."

Question and Problem

1. Explain the relations between the Saints and the general government in this enlistment.
2. In what ways may one be patriotic in the times of peace?

A PIONEER OF PIONEERS

In this westward trek of the "Mormons" the soul and directing intelligence was Brigham Young—the man of the hour, the strong man, the baresarker of Thomas Carlyle, whose heart would have been made glad by this sturdy breaker of paths and wielder of the true scepter.

Brigham Young always impressed you with a sense of power. Greatness was written on his every feature—his firm mouth, his slightly aquiline nose, his full, grey eyes that saw everything, his high, smooth forehead, his compactly built frame, his stately bearing as of a born ruler of men. And then there was that subtle something which was back of all this and which we call personality. You always knew when he came into the room, even though you had no sensuous evidence of the fact. At the time he assumed the leadership of the Church he was in his forty-fourth year.

A Vermonter by birth, he was of Scotch-Irish extraction. That is the origin of his abhorrence of all wastefulness and his sense of humor. Also he was of the quintessence of puritanism. Here is the source of his intense seriousness in the major things of life.

In Nauvoo, after the death of the Prophet, an officer with a *posse* came to the city to arrest him on a charge that had been trumped-up for the purpose of getting him into the hands of his enemies in Carthage. He remained therefore in seclusion in one of the rooms of the temple. When he learned of the officer's presence outside, he knelt down and prayed that, if he was of any service to the Church, his time and his life might be spared. That was the puritan in him.

The next moment a man who was working for him came in to say that the officer was at the door. "I know it,"

he said; and then, looking through the half-open door of the room, he saw William Miller, a man whose build was about the same as his own. He beckoned to Miller, and Miller came in.

"Here, Brother William," he said, "take my cloak and hat, put them on, and pass out with George to the carriage, and don't say anything till you have to."

Just outside the temple door the officer came up to Miller and said, "You're under arrest!" and bundled him into the wagon with himself and the *posse* from Carthage. At Carthage every one wanted to see the "Mormon" leader. It happened that one of these visitors was a former Saint. "That's not Brigham Young," he exclaimed, "that's William Miller!"

Miller admitted it, and was, of course, released. This little ruse of Brigham Young's was suggested by the Irishman in him.

The new leader had been reared under the strictest principles of puritanism. "When I was a boy," he said once, "I was kept within strict bounds and was not allowed to walk more than half an hour on Sundays, and it was understood that that half hour was merely for exercise and not for pleasure. I had no chance to dance, and never heard the enchanting tones of the violin until I was eleven years old; and then I thought I was on the highway to hell, if I suffered myself to linger and to listen to it."

His trade was carpenter, cabinet-maker, painter, and glazier. And he never got over being proud that he once earned his living, which he had done since he was sixteen, by working with his hands, and being able to say truthfully that he did his work well.

He went to school but eleven days in his life, and so it was later that he learned how to read and write and cipher.

Of the circumstances under which he came into the Church, we have already spoken. Also we have seen him in the English mission, after he was chosen to the apostle-

ship; we have mentioned his staunch defense of the Prophet in Kirtland, and his own flight from there to Missouri under threats of death; and we have noted, too, the training he received for this famous exodus, at the time when the Saints were driven out of Missouri, in 1838.

Brigham Young, as well as the Prophet Joseph, proved this kinship to the ancient Israelitish leaders and the prophets of the Nephites, by his great concern for the poor, the helpless, the dependent, and the unfortunate generally.

At the time of the Missouri expulsion we mentioned the "covenant" which he suggested for the men who were the best off—that they help the poor to the extent of their property interests. He seemed to be particularly fond of the "covenant" in emergencies of this kind. For, just before the exodus of the people from the City of Joseph, he bound the well-to-do by a solemn agreement "that we take all the Saints with us to the extent of our ability," explaining that the phrase "to the extent of our ability" meant both their "property" as well as their "influence."

And he carried this out to the very letter himself, for, although he had put into his own wagons enough provisions to last the entire journey as he had figured it out, yet before he had been on the trail a few weeks he had given it all away to those who had come without sufficient provisions. Others, too, following his example, had done the same. Often, on this journey West, he reprimanded people, but never because they were poor.

A characteristic instance is given of him at a later period in his life.

It happened at Brigham City, when he and his party were on their annual trip to the northern settlements. A dinner had been prepared for the whole party, to which only certain local people had been invited. The President looked at the tables when they had all got into the banquet room.

Then he looked at the men and women there. Evidently he was not at all pleased. Presently he asked aloud,

"Is Sister Mary Rees here?"

And when she appeared, he said to her, "Sister Reese, will you please go home and make a kettle of corn-meal mush and add some milk for my dinner?" Ten or more of his party asked for the same thing.

Then, turning to the president of the stake, he said, "Now, Brother Snow, you send the teachers and brethren out and bring in the aged, the lame and blind, and all the poor, and let them have a good dinner, and give them a free ticket to the theater that comes on to-night; and do this once every year in this city, and our heavenly Father will smile on you and your city."

The responsibility of conducting fifteen thousand men, women, and children, with their animals and what property they could take, into the wilds of Western America was enough, it would seem, to crush the stoutest heart. But Brigham Young, with the help of the religious habits the Saints had acquired, conducted that exodus in a way that covered him with laurels.

With far-sightedness and imagination he thought out the details of that march. The trek would take so long, and every individual in it would require so much of this and so much of that. Here is a list of articles actually taken by one of the families—that of George A. Smith—in pursuance of the policy of President Young: One thousand pounds of flour, twelve bushels of cornmeal, three bushels of parched meal, three hundred fifty pounds of biscuit, or seabread, one hundred fifty pounds of meat, two bushels of seed corn, one bushel of spring seed for wheat, three bushels of seed buckwheat, one hundred bushels of fall wheat, two sets of plow irons, one shovel plow, two spades, two hoes, two froes, one iron wedge, five augurs, thirty pounds of iron,

twenty extra horse-shoes, thirty pounds of cut nails, one extra king bolt, fifty pounds of soap, three rifles, three muskets, a brace of pistols, two kegs of powder, one hundred pounds of lead, twenty-five pounds of shot."

The number of people for whom all this was needed was twelve, and they were in five wagons, drawn by nine horses, "six of which," we are informed, "are good and serviceable," with two yoke of oxen.

Two very different kinds of mind were required to lead a mass emigration like this—a mind capable of thinking out general principles and one that could take care of the minutest details. These are rarely found in the same man. Yet Brigham Young had both.

On the one hand, there was the destination of the movement, there was the matter of the general route, there was the purpose of the exodus, and there was the laying out of the plan of the whole undertaking—that demanded imagination and constructive thinking on a large scale.

And then, on the other hand, there were the vexing details. But Brigham Young was equal to the situation here, too. "He sleeps with one eye open and one foot out of bed," says the company journalist, "and when anything is wanted he is on hand." Not only every family, but every animal that needed attention, was the object of his anxious care. There never was a tight collar, or a yoke too small, or a sore neck under a collar, but he noticed it, and stopped his light wagon to relieve the condition. He carried the burden of every man, woman, and child in all the camps, and that of the animals as well.

Question and Problem

1. Account for the success of this enforced march of a people from the point of view of leadership.
2. What qualities make for leadership to-day?

XI

Nation-Building in Miniature

ECONOMICS has been called the science of statesmanship. Statesmanship is the art of nation-building. One good way to study the art of nation-building is to study it in miniature in the early colonies on the Atlantic coast, and in the 'Mormon' colonies in Utah.

I have long been interested in the 'Mormon' polity. It is one of the most interesting and instructive experiments in the world. It throws a great deal of light on the art of nation-building. It, therefore, furnishes a laboratory for the study of the science of statesmanship.—Dr. Thomas Nixon Carver, Professor of Political Economy, Harvard University.

SEVENTY-FIVE

"THIS IS THE PLACE"

To the men and women who constituted the vanguard of the "Mormon" exodus Salt Lake Valley wore two distinct faces, like that mythical Roman god.

The women, and some of the men, experienced a "sense of desolation and loneliness," as they looked on what their leader said was their future home. "My mother was brokenhearted," says Clara Decker Young, who was in the company, "because there were no trees to be seen." And Lorenzo Young, another of this first company, complains that there was "nothing to vary the scene but rugged mountains, the sage brush, and the sun flower." Moreover, the ground, he continues, was covered with "millions of black crickets, which the Indians were harvesting for their winter food."

But to the leaders the valley presented a different aspect. Orson Pratt speaks of "streams and springs," of "green,

luxuriant grass," of "good soil," and of sites for possible mills. Wilford Woodruff becomes glowing in his description of what he sees—possibly with the spiritual eye. For he mentions the "vastness," the "richness," and the "fertility" of the "glorious valley." And he tells President Young that he feels "amply repaid for his journey." Indeed, on the part of the leaders and doubtless many others, according to Elder Woodruff, there was "a feeling of satisfaction with the valley," some of whom said they were "joyfully disappointed," its appearance being "better than they had anticipated, or even dreamed of."

As for Brigham Young, the leader of this expedition, he said emphatically, "This is the place!" He is credited by both Wilford Woodruff and Erastus Snow with having seen the valley in vision before his entrance into it, and with having been told by "a voice" that "here is the place where my people Israel shall pitch their tents." At all events, there was no uncertainty in the mind of the President about the site for a settlement for his people. To some of those who were for exploring the country further for a better place, he said, "I am willing that you shall explore the country until you are satisfied, but every time a party goes out and returns I believe firmly they will agree that this is the spot for us to locate."

This pioneer company, as it is generally termed, comprised one hundred forty-eight persons in all—one hundred forty-three men, three women, and two children. They were on the way from April 14 to July 24, when President Young entered the valley. Two members of the company were not in the Church, and three were colored. In the company were eight of the quorum of twelve apostles.

Really, however, the "pioneer company" properly so-called should include one hundred Saints from Mississippi and one hundred forty battalion men, who entered Salt

Lake valley five days after the arrival of the President. The latter had wintered at Pueblo, not having gone with the battalion on account of sickness, where they had met the Saints direct from Mississippi. This Mississippi company had in it nine women and grls—all members of a family named Crow. The number of persons now in the valley was therefore nearly four hundred. If we deduct from this number the seventy persons who returned to Winter Quarters in company with President Young early in the following month, and then add to it some eighteen hundred persons, who came here in a second company, under the direction of Parley P. Pratt and John Taylor, we shall have the population of Salt Lake valley during the first winter—1847-8.

From this time on an almost constant stream of immigration flowed into the Great Basin of the Salt Lake, to go out from there into adjoining valleys and into what is now Utah, Idaho, Nevada, and Wyoming. A considerable part of this influx during the early years consisted of English emigrants. The movement of the English converts to the West began in 1842, while the Prophet Joseph was alive. In that year there came to Nauvoo more than a thousand people from various parts of the British Isles, coming by way of New Orleans; and in the next two years upwards of fourteen hundred.

After the martyrdom, and during the exodus, emigration naturally fell off till it reached almost the zero point, but it suddenly picked up again under the stimulus of the new home of the Saints in the Rocky mountains. For, in the years 1849, 1850, and 1851, four thousand persons embarked at Liverpool, bound for Western America. Thus between 1842 and 1851 nearly seven thousand English emigrants joined the westward trek of the "Mormons." And they joined it, too, it is interesting to know, when there was the least to be expected in the way of material returns.

In the summer of 1849 the population of the new settlement was increased by the arrival of three large com-

panies from off the plains, with something like two thousand persons. These came here under the leadership of President Young, Heber C. Kimball, and Willard Richards. The number of women now exceeded that of the men in the colony.

Every year after that companies arrived in the valley, till the "Mormon" people had all left the temporary settlements on the plains. Thereafter events in the new home trod on one another's heels.

It was too late in the season when the first companies entered the Salt Lake Valley for seed to be planted with any expectation that it would mature into a crop. Nevertheless, seed was put into the ground, after the ground had been overspread with water so that it might be plowed. This had been done by the time President Young entered the valley on the twenty-fourth, the advanced guard under Orson Pratt and Erastus Snow, having come down into it on the twenty-second. Wilford Woodruff also, when he entered with the President, planted some potato seed before he had eaten anything.

None of the seed planted, however, yielded any full fruit. But nobody expected a crop. The seed had been put into the ground more to see what could be done than for any other purpose.

Meantime, the men set to work cutting and trimming logs and setting them up into cabins for use during the coming winter. Other men worked at making sun-dried brick, which were to go into what was intended for more permanent structures.

This being done, President Young, with sixty-nine other men, proceeded, as we have seen, on their return trip to the Missouri, where they meant to stay till the following spring. And meantime, also, those in the Great Basin set to

work with energy to prepare for the winter which was to come and which they fully expected to be a hard one. But they prepared not only for themselves but also for the much larger company that was now on the way.

Question and Problem

1. What were some of the problems that would naturally arise under the conditions the Saints found in the Salt Lake valley?
2. How do these problems differ from those in which you find yourselves these days?

THE "MORMON" POLITY IN THE WEST

When the Latter-day Saints came to the Rocky mountains to found a commonwealth, they undertook to do so on the basis of the religion of Jesus and of American democracy.

That is because they were both Christians and Americans in the best sense of these words. All but a few of them were born under the American flag, and Americanism was the only form of political government with which they were acquainted. And they had suffered the hardships of two expulsions and of this enforced exodus, because they were not willing to surrender their belief in a living God.

Whatever ideals of civilization, therefore, we find in the "Mormon" settlements in the West are traceable, directly or indirectly, to the standards set up by the Bible and the Constitution of the United States.

The twenty-fourth of July, 1847, fell on a Saturday. That was the day on which the leader of the company, Brigham Young, entered the valley of the Salt Lake. The following day, therefore, was Sunday, the Christian Sabbath.

Two religious services were held—one in the morning and one in the afternoon. After singing and prayer, the sacrament of the Lord's supper was administered. Some of the apostles, including President Young, addressed the Saints. It was the first Sabbath in the new home, and so the key-note was sounded for the chorus that was to swell increasingly without end.

That key-note was two-fold: First, gratitude to God for having preserved them in life and health during the journey hither and for having led them to this Land of

Promise; secondly, supplication to Him for divine guidance, so that they might live worthy of so goodly an inheritance. "The brethren were exhorted," says Wilford Woodruff, "to hearken to counsel, do away with selfishness, live humbly, and keep the commandments of God." President Young adjured them to keep holy the Sabbath day, and not work or hunt or fish on this day—otherwise they should go elsewhere to live. It was, therefore, the Law of God, not merely the law of man, by which the new colony proposed to live in their western home.

It was on this occasion that President Young announced the policy that would be followed with respect to land, water, and timber.

Land is a gift of God. It belongs to the community, not to the individual. Social prosperity depends fundamentally on the wisdom and justice with which the land is divided and used. In early England the meadow was held in common, as was the pasture-land; only the plow-land was distributed. In the United States the rights of the common man were safe-guarded by making land cheap and limiting the amount that one person could buy.

Land-hunger is a sin against the community. Wherever it is not curbed, there the seeds of national decay flourish. In ancient Egypt the farmers sold their land to get bread. One time six persons owned the whole province of Africa. The great estates aided in the downfall of Rome. Isaiah pronounces woes against those who "lay house to house and field to field, till there is no place, that they may be alone in the midst of the earth!"

Water and wood go with the land. They are essential to those who work in the fields and build houses to live in. And so these, too, belong to the community, not to the individual. Land, water, and timber in the hills—these are fundamental human necessities. When, therefore, Brigham Young, on first coming to the new home, laid down the basic principles that were to guide the colonists, it is as

if he had the entire history of land before him, as well as the future welfare of the commonwealth his people were beginning to establish.

No man was either to buy or sell land. Every man was to have his land measured out to him both for city and farming purposes. That would be done by the group authority. But no one should have more than he could cultivate, or till. The community would not, of course, undertake to dictate as to how he should do that. But the land must be used. If it was not, it would be taken from him. Thus every door to land-hunger, to land speculation, was closed in the very beginning.

Also there was to be no private ownership of the water that came down from the canyons. That, too, belonged to the people. It went with the land, and was really a part of it, in a sense. And the community would say when and how it was to be used. That was their prerogative.

As for the timber in the mountains, it was decided that for the present, only the "dead timber" should be used, since there appeared to be a scarcity of larger trees on the mountains.

It must not be forgotten, however, that the Great Basin of the Salt Lake, where this policy was first announced, was then a part of Mexico. Not until February 2, 1848, did it become United States territory. But the idea was wise and just under the circumstances, and was the only sensible thing to do. Indeed, any commonwealth beginning as the "Mormons" did here, could not do better than to put into effect Brigham Young's theory as to the possession and use of land, water, and timber.

Other things were done at this time which were in line with this general theory of community-building.

A city was laid out, for one thing. On the last day of July Orson Pratt, who knew how to use the very complete

and excellent set of surveying instruments carried in the camp, began his survey. It was to be in general a duplication of the City of Zion, the plat of which had been suggested by the Prophet Joseph Smith. The city blocks were to be ten acres each, the streets eight rods wide and running at right angles, with larger blocks on the outside. The settlement was to be known as Great Salt Lake City. In later years the word "great" was left out of the name.

This matter of the plan of the new city had first been laid before the council of apostles by the President, for their action. They had approved it. The idea was now laid before the members of the company in the camp—a kind of town meeting, as the New Englanders would have called it, for their approval. They, too, thought it the proper thing to do. So at the very first the law of common consent, which was the ideal in matters ecclesiastical, was now made the rule also in temporal concerns.

Another matter came up for discussion. The colonists had no place to meet in. In the plat of the city provision had been made for a public common. Ten acre blocks had been set aside for this purpose. But that first meeting had been held in the open air. They needed a place which they might call a community center—some place under cover. This was constructed by the members of the "Mormon" battalion. Poles were stuck in the ground; these were connected above by other poles; and the whole was covered with branches of trees. It was twenty-eight by forty feet, and was called "The Bowery." This did service for many a year, while houses were being erected.

The first thought of Brigham Young, however, after entering the valley of the Salt Lake was not for dwellings for the people. It was rather for a House of God, a Temple. The site for a new temple was the very first spot to be chosen. As a matter of fact, that town meeting, where matters had been presented to the people and where the "vote was unanimous," was held on the temple site. What-

ever else the "Mormons" had or had not, they would have a magnificent temple in which their most sacred ordinances might be performed.

Question and Problem

1. Justify the rules adopted by the colonists respecting water, timber, and land.
2. In what ways does selfishness stand in the way of family or community happiness now?

SEVENTY-SEVEN

"THE VALLEYS OF THE MOUNTAINS"

On the second day after the pioneer company entered the Salt Lake valley an exploration period began which was to continue till not only the comparatively nearby valleys of what is now the State of Utah were examined for their availability for settlements, but also those farther away in what came to be called Idaho, Nevada, Arizona, and Wyoming, and later, such distant places as Canada and Mexico.

The eight apostles in the company, with two others, presently went in several directions to ascertain the physical advantages of the country immediately surrounding the camp.

Some went into the canyons to learn about water and timber. Others explored northward and discovered some warm springs, in which they laved their hands. These also ascended what is now called Ensign Peak, and named it on the spot. And still others went southward and westward as far as the point of the mountain, the river now known as Jordan, and the lower end of the lake, where they took off their clothes and bathed in its salt, buoyant waters. The reports of all these scouts were favorable, except those who went into the mountains, and they said the timber was not very plentiful.

As the stream of covered wagons, loaded with human freight, poured into the valley of the Salt Lake, population began to over-flow into adjacent valleys first, and then into valleys that were remote.

Thus, in 1848, Perrigrine Sessions with others pulled out into what is now Davis county, to the north of Salt Lake; and, in the same year, Captain James Brown bought out the belongings of an Indian trader in Ogden valley, Miles Goodyear, for three thousand dollars, and moved there with some others. The following year Utah, Tooele and Sanpete valley were settled by John S. Higbee, John Rowberry and Isaac Morley, respectively, with companies. Then, in 1851, settlements were made in Iron county, Box Elder county, and Juab valley; in 1852, in the Santa Clara country and in Cedar valley, although the former was not established on a permanent basis till Erastus Snow went to St. George in 1861; in 1859, in Cache valley; and in 1863, in the Sevier valley.

In later years "Mormon" colonists went into Bear river valley in northern Utah and southern Idaho, into the Moapa valley in Nevada, into Star valley in Wyoming, and in comparatively recent years into Mexico and Canada. Here and in the settlements of Utah chiefly are to be found the main part of the American membership of the Church.

These settlements, especially the earlier ones, were not made in the haphazard manner that characterized the making of new colonies in the American nation generally. Brigham Young took as few chances as possible with nature and the Indians, and so organized his work of colony-building in the most thorough-going way.

If you asked the settlers in any of the outlying "Mormon" communities in those early days why they went there in the first place, their invariable answer would be, "We didn't come here; we were sent." And that was the exact truth. Brigham Young had called them, and they had but responded to the call.

Sometimes he called men directly to make new settlements, as he did in the case of those who colonized the Santa Clara valley, where St. George is.

One of the objectives the great pioneer leader never lost track of was to make his intermountain empire entirely self-supporting. In a later chapter we shall see how he managed this prodigious task. Just now we are concerned only with the fact.

One of the articles needed by the pioneers was cotton. But the southern part of Utah was the only section of the country where cotton could be profitably grown. Hence the President sent men down there, with their families, to do the job, among other things, of growing cotton. And he made the selection of the colonists himself.

The men who were thus called to settle the St. George country were all hand-picked. They were among the best that could be found. One of these was Israel Ivins, father of Anthony W. Ivins, counselor in the first presidency of the Church in the year in which this book was written. He was chosen partly because he was a surveyor, and a surveyor was needed there. Others were selected because they had means. In every case there was some special reason for the choice. For whenever Brigham Young did anything

like that, it was because it fitted in with the plan he had in mind.

The colony was put in charge of Erastus Snow. Snow was a man of affairs, as well as a student of books—an all-round frontiersman. The best evidence of this man's exceptional ability is the attention he attracted from the leaders of the Church almost from boyhood.

At sixteen he was in the mission field; at seventeen he lived for some time with the Prophet in Kirtland; at eighteen he was sent on a mission to Pennsylvania; before he was twenty he opened new fields for the gospel in New Jersey and Massachusetts; at twenty-one he had arranged with the authorities of Missouri for a trial of the Prophet, who was in Liberty jail; at twenty-six he had delivered the address when the Masonic temple was dedicated in Nauvoo; at thirty-one he had been made an apostle; in the same year he had opened the Scandinavian mission, and converted six hundred in connection with three other missionaries; and now he was called to superintend one of the most difficult colonies and to guard the southern frontier.

At first the cotton was sent to the woolen mill in Springville. But later a mill was built in St. George, and the cloth was exported. Jacob Hamblin says that President Young gave an Indian there a suit of clothes made of cotton that had been grown in the southern colony.

Sometimes, as in the case of the settlement at Parowan, he entrusted the task of selecting the men to others.

In December, 1850, George A. Smith was given a "mission" to establish a colony in Iron county. His company, which he had chosen himself, comprised one hundred eighteen men, of whom only thirty had families. Certain members of this group had been chosen because they were "acquainted with coal-mining and manufacturing iron." The outfit consisted of one hundred wagons, six hundred

work animals and cows, some chickens, dogs, and cats; fifty thousand pounds of flour, thirty thousand pounds of wheat, with proportionate amounts of corn, oats, barley, potatoes, and groceries; tools of every kind—saws, spades and shovels, hoes, scythes and grain cradles, panes of glass, stoves and nails; guns and ammunition, including swords, pistols, and one six-pound cannon.

Arriving at a place two hundred seventy miles south of Salt Lake City, which they named Parowan, they decided to locate. They arranged their wagons so as to be in the most advantageous position in case of Indian attacks. Then they proceeded to make a road to the canyon, so as to obtain the necessary building materials.

The first building erected was a "meeting-house." This was to be used for all community gatherings, including school. The trees—pine trees they were—for this building, we are assured, "were all hewn and neatly joined." Dwelling houses were built, some of adobes and some of logs, "all neat, comfortable, and convenient." In front of these were planted gardens and shade trees; in the rear, household vegetables grew. Thirty miles of canals and ditches were dug, and a grist mill and a saw mill were constructed. The school was conducted by the apostle himself. After a year of this the colony was looked upon as established, and the leader returned to Salt Lake.

The women herded sheep, sheared them, washed and carded the wool, then spun it and wove it into cloth. From this they made blankets, shawls, and clothing for all the members of the family. The cloth was dyed with dyes made of rabbit brush or minerals found in the hills. The children gleaned the wheat left in the fields; they broke off the heads and braided the straw into hats, bleaching it with sulphur found in the mountains. The hats were trimmed with ornaments of straw or a bit of ribbon. They raised sugar beets for molasses. In the same person might be lodged the offices of justice of the peace, bishop, and sexton.

The man who led in the founding of this colony was another of the very able men with whom Brigham Young was surrounded during his life.

George A. Smith was a cousin of the Prophet Joseph. Born in 1817, he had become converted to the *Book of Mormon* through defending it. During his youth he traveled thousands of miles, mostly on foot, preaching the new gospel in many states. He was an apostle at twenty-two. Like Brigham Young, he was an all-round man. He doctored for scurvy, he practiced law, he established colonies, he did everything a pioneer life demanded. A man of boundless energy and good judgment, he could always be depended upon in any emergency. He had been given a "mission" by President Young to study law.

Question and Problem

1. Discuss the development that came to the pioneers from their having to do so many things for themselves, instead of having them done for them.
2. Under what conditions are initiative and forethought best matured?

SEVENTY-EIGHT

EARLY POLITICAL GOVERNMENT

Like the puritans of New England, whom they closely resembled in some particulars, the "Mormon" colonists in early Utah were a "law and order" community. And so, one of the very first things that received the attention of the leaders was the organizing of the commonwealth politically.

As already stated, the country in which they settled was at the time of their arrival here a part of the possessions of Mexico. They had been in the Basin more than six months when the treaty was signed ceding the territory to the United States. But even after the acquisition of the country by the Federal government, no provision had been made by which settlers on the new lands might be organized politically. The "Mormons" therefore proceeded to organize themselves. They formed what is known as a "provisional government."

A convention was called for the fifth of March, 1849, to meet in Great Salt Lake City. The purpose of this convention was to consider "the propriety of organizing a territorial or state government." On that date a "considerable number" of people inhabiting the country known as "Upper California" met at Salt Lake City. The following were appointed a committee to report back to the convention a constitution: Albert Carrington, Joseph L. Heywood, William W. Phelps, David Fullmer, John S. Fullmer, Charles C. Rich, John Taylor, Parley P. Pratt, John M. Bernhisel, and Erastus Snow. It was expressly stated that such organization as might be effected would exist only "until the Congress of the United States should otherwise provide by law."

The committee reported to the re-assembled convention,

which continued in session for three days—March eighth, ninth, and tenth. The constitution followed the lines of the older State forms. There were legislative, executive, and judicial departments. All white male residents of the territory over twenty-one years of age were entitled to vote. The state officers were to be elected for a term of four years. A state militia also was provided for.

On the first Monday in May, 1849, an election was held. The following officers were chosen: For governor, Brigham Young; for secretary, Willard Richards; for chief justice, Heber C. Kimball; for associate justices, Newel K. Whitney and John Taylor; for marshal, Horace S. Eldridge; for attorney general, Daniel H. Wells; for assessor and collector, Albert Carrington; for supervisor of roads, Joseph L. Heywood. The bishops were made magistrates in their respective districts, to act in a civil capacity. Six hundred seventy-four votes were cast.

Meantime steps were taken to enlist the interest of the Federal government, so that they might have a territorial or a state form of government under the sanction of the national law.

A petition for a territorial form of government was carried to Washington by Dr. Bernhisel, accompanied by Wilford Woodruff. Before going to the national capital, however, these men deemed it advisable to call on Colonel Kane in Philadelphia for counsel in the matter of presenting it. He strongly advised against asking for a territorial form at all, unless they could obtain assurances that the officers would all be appointed from among the residents of the territory.

"You are better off without any government from the hands of Congress," he said, "than with a territorial government. The political intrigues of government officers will be against you. You can govern yourselves better

than they can govern you. * * * You do not want corrupt political men from Washington strutting around you, with military epaulettes and dress, who will speculate out of you all they can."

This was sound political advice, as the events were to show all too sadly. The "Mormons" never had a better friend than Colonel Thomas L. Kane—as he had shown himself, and was to show himself again.

The result was that the petition was presented to Congress by Senator Stephen A. Douglas as an application for statehood, "with the alternative of admission as a territory, if Congress should so direct."

Later, when California with a much smaller population was admitted as a State, the petition for the admission of the "Mormon" country as a territory was withdrawn. This was in September, 1850. But it was either too late or the Congress was indisposed to favor the Saints. At all events, a territorial form of government was created for the "Mormons." Colonel Kane wrote that the administration at Washington was "governed by party management, without any regard to principle" and that "parties were all breaking up and new ones forming." He advised the people here to keep silence on the slavery question and not to form party alliances for the present.

The "Mormons" had called their country and government the "State of Deseret." The word "deseret" was taken from the *Book of Mormon,* and means "honey bee." It therefore stands for industry and thrift. But the Congress did not like the name, although they were not themselves to bear it. They preferred the Indian name "Utah," which means "on the heights." And so we have the "Territory of Utah" created in the West instead. The State of Deseret, however, functioned till the new officers were installed—March 28, 1851.

These new officers were : Governor, Brigham Young, of Utah; secretary, Broughton D. Harris, of Vermont;

chief justice, Joseph Buffington, of Pennsylvania; associate justices, Perry E. Brocchus, of Alabama and Zerubbabel Snow, of Ohio, a "Mormon;" attorney, Seth M. Blair, of Utah; United States marshal, Joseph L. Heywood, of Utah.

At this time the population of the new Territory was somewhere between eleven and twelve thousand, although it was estimated as above that. In 1856 the "Mormon" census gives the population as more than seventy-six thousand—thirty-seven thousand males and thirty-nine thousand females, in round numbers.

The provisional government lasted two years, during which it worked to the safety and well-being of the people.

The legislature of the State of Deseret it is interesting to note, created seven counties—Great Salt Lake, Weber, Davis, Tooele, Utah, Sanpete, and Iron. Also it chartered five cities—Great Salt Lake, Ogden, Provo, Manti, and Parowan.

The judiciary is especially praised by such outsiders as Captain Stansbury, who came here with a party of surveyors, and Lieutenant Gunnison, an associate of the Captain. The former says that "the decisions were remarkable for fairness and impartiality." And the latter comments on the "fairness and strict justice done all parties." This was where "Gentiles" appeared before the magistrates. Indeed, some of these preferred to have their trial before the ecclesiastical rather than the civil officers. Lieutenant Gunnison says he knew of a case "where the marshal of the state was dispatched with an adequate force, nearly two hundred miles into the western desert, in pursuit of some miscreants who had stolen off with nearly the whole outfit of a party of emigrants. He pursued and brought them back to the city, and the plundered property was restored to its rightful owner."

Indian affairs, also, were administered in the same

spirit of fairness and impartiality. We shall have occasion to speak of this phase of "Mormon" life in another chapter.

Question and Problem

1. Explain the anxiety of the Saints for a political government.
2. What contacts do you have with political government? What part should you take in politics?

AN EPIC OF THE SUGAR BEET

Three years after the arrival of the pioneer company in Salt Lake Valley Elder John Taylor found himself in France. He had been sent there to open the door of the new gospel to that nation.

Before leaving home he had been asked by President Young to keep on the look-out, while he was away, for any industry that might profitably be established in the State of Deseret. The same request had been made of all the apostles who were leaving for foreign lands—Orson Pratt to England, Erastus Snow to the Scandinavian countries, and Lorenzo Snow to Italy.

One day it occurred to Elder Taylor that sugar might be made in Deseret from the beet, just as it was being made in France. Sugar was a staple product, like flour and potatoes, and, as it was, that article had to be hauled more than a thousand miles by ox-team over the great plains. It would be a wonderful thing if the sugar-beet industry could be established among his own people in America. The more he thought upon the idea, the better it looked to him.

Accordingly he began an investigation. That would at least show whether his idea had any merit.

First, he considered the nature of the soil where the beets were grown, as well as the habits of the plant itself and the methods employed in the cultivation of it. Then he visited the factory in which the beets were converted into sugar. The owners of the factory very courteously allowed him to inspect the machinery, and explained the process of manufacture.

Now, it happened that on the island of Jersey, off the French coast, a young man by the name of Philip De La Mare had recently been baptized into the Church. De La

Mare was in the contracting business with his father, and had cleared the sum of ten thousand dollars in profits. Moreover, he was greatly interested in the "Mormon" commonwealth in America. When Elder Taylor told him what he had in mind respecting the manufacture of beet-sugar in his mountain home, young De La Mare was enthusiastic. He said that if a company could be organized, he would put into it five thousand dollars. He had taken part in the investigations of the apostle in Northern France. His conversion to "Mormonism" had started through overhearing one of his men telling another workman of the new faith.

Elder Taylor went at once to England with a view to raising the additional money there to finance the enterprise. In Liverpool he obtained five thousand dollars each from a Mr. Collinson, a wealthy boot and shoe manufacturer, and a Mr. Coward, a dealer in salt. In Scotland a Captain Russel, a ship builder, subscribed forty-five thousand dollars. All three of these men were members of the "Mormon" Church. This brought up the amount to sixty thousand dollars for the organization—which was named the "Deseret Manufacturing Company."

The machinery was made in England, by the foremost manufacturing firm of its kind—the Faucett-Preston Co. It was shipped to America by way of New Orleans to St. Louis. Fifty-two wagons and two hundred oxen were required to haul the machinery to the Valley. Elias Morris, an experienced builder, was engaged to come here from Wales to install the plant; John Vernon, an expert engineer, was brought here from Hull, in England, to supervise the installing of the machinery; and a Mr. Mollenhauer, an expert in the manufacture of sugar, was employed to supervise the operation of the plant. So that every precaution was taken to make the enterprise successful.

Located in the south-eastern part of Salt Lake City, it gave the name "Sugar House" to that part of the town.

The story of this amazing undertaking is thus given in detail here because it reveals, better than any other one circumstance, the spirit of the "Mormon" community-builders, their constructive imagination, and their desire to be of service to their people. Incidentally, it shows that some of the early converts to the faith were not so poor as has sometimes been claimed.

As the pioneers spread out over the mountains and into the valleys of their adopted home, they discovered that their country abounded in great natural resources of a wide variety.

On the extreme south pomegranates and other varieties of tropical fruits could be grown, as well as cotton. Cache Valley, on the extreme north, proved a rich soil for cereals and the hardier fruits. Almost all kinds of vegetables could be raised everywhere in the new commonwealth. Iron could be got in the county of that name, and coal from Eastern Utah. The sheep and the cows produced wool and milk as readily here as anywhere else in America. Hence, there was no lack of raw materials in the new home. And the different varieties of trees and seeds which the people brought with them made up for what the country might lack in the first place.

But manufacturing was soon engaged in, although on the most primitive scale at first.

Flour was produced in the grist mills which the pioneers brought with them across the plains. Saw mills were among the earliest establishments put up by the settlers everywhere, the machinery for which was also brought from the East on the first wagons. Very poor grist mills and saw mills they were, to be sure, but they answered the purpose till better ones could be brought in.

Butter was made in the dash-churn. Whenever a family found itself on the move, the jolting of the wagon

was always utilized in the process of making butter. Cheese also was an early product of the manufacturing process on the same primitive scale. Fruit was preserved in bottles and jars for the winter season.

There were no "store clothes" to be bought by the early pioneers—unless they went East to St. Louis. The suits for men and boys, as well as the dresses for women and girls, were all made by hand from "home-spun." At first the women made up the raw wool from the sheep's back into cloth, and then made up the cloth into whatever wearing apparel was necessary. But later woolen mills were set up here and there throughout the settlements. One of the first of these was on the Jordan river, and the owner said, through an advertisement in the *Deseret News,* that he was "prepared to card wool at his factory" ten miles out from the city. Some of the men had trousers made of buckskin. These looked well enough and served their purpose beautifully, till they got wet, when they lengthened out unconscionably. If they were taken off and dried, then it was impossible to get them on again; and if they dried on the wearer, it was impossible to get them off.

As soon as it was known that cotton could be grown here, a man of the name of Judd made a spinning jenney. Presently, as we have seen, a cotton mill was established in St. George by President Young. In a little while cotton was being shipped to California by way of the Old Spanish trail. Flax, too, was raised quite extensively. As early as 1855 silk-worms were cultivated, and they throve on the acres and acres of mulberry trees which had been imported for the purpose. And so it was not long before the women wore silk gloves and silk shawls that were home-made.

The extent to which manufacturing industries were established is best indicated by an account of a Fourth-of-July procession in Salt Lake in 1869. Here is the order of the "floats" as far as concerned the arts and artisans: Agriculturalists, gardeners and horticulturists, mechanics, stone-

cutters and masons, mill-wrights and carpenters, painters and paper-hangers, cabinet makers and upholsterers, engineers and foundrymen, blacksmiths, tin and sheet iron makers, wagon and carriage makers, tanners and curriers, saddle and harness makers, woolen and cotton manufacturers, tailors and hatters, boot and shoe makers, dentists, paper makers, printers and bookbinders, artists and photographers, merchants, organ builders, carvers and engravers, wood turners, china and crockeryware makers, millers, bakers and confectioners, butchers, livery stable keepers, rope makers, basket makers, broom makers, ink and match makers, boat builders and sailors.

Question and Problem

1. Why should the early "Mormon" colonists have struggled to make themselves industrially independent?
2. Is that policy still practical in our complex society? Explain.

"A CATHEDRAL IN THE DESERT"

There is probably nothing more significant and striking in the early achievements of the "Mormons" in the Rocky mountains than their encouragement of music and the drama here.

Play, according to Dr. Richard C. Cabot, who wrote a book on the subject, is one of the four things we live by here below, the other three being work, love, and worship. But this fact was not discovered by the Harvard Professor. Brigham Young knew that long before the "tired business man" made such strenuous work out of hand-ball, volley-ball, tennis, and golf, and before the present younger generation undertook to make of pleasure a pursuit in life.

As evidence of this we have only to point to the erection of the Salt Lake Theater in 1862, which the late actor Henry Miller beautifully called "a cathedral in the desert,"

and the spectacular work of Professor George Careless with the tabernacle choir and in the pit of the Theater. The story of this man and this playhouse is quite as amazing as that of the first sugar factory in Utah.

George Careless was an Englishman. He was born in London. At this writing (1930) he is still alive, being in his ninety-first year. He joined the "Mormon" Church when he was eleven years old, and did missionary work for fourteen years in his native town. He came to Utah when he was twenty-five. That was in 1864.

Very early he showed signs of great musical talent. He studied at the Royal Academy in London. Then he took positions under the baton of several prominent leaders in Exeter Hall, Drury Lane, and the Crystal Palace. Also he led the "Mormon" choir in London, and made it famous in the metropolis. Many flattering inducements were offered him to remain in the place of his birth, but he preferred to cast his lot with his people in the Great American Desert. And so he emigrated—to the immense advantage of the artistic in the inter-mountain commonwealth.

His arrival in the Valley was well timed. The Salt Lake Theater had just been erected, and the Salt Lake Tabernacle was soon to be finished. George Careless and these two institutions—for that is what they were—were made for each other.

The now famous Tabernacle, with its equally famous organ, is a remarkable building. Two hundred fifty feet long and one hundred fifty feet wide, it has a seating capacity of nearly ten thousand people. It is oval in shape, its roof is unsupported by pillars, and not a metal nail is in any part of it. The organ is said to be without a rival in the world for sweetness and depth of tone. It was built by home talent from mountain wood.

The Theater, at the time it was built and for many

years thereafter, was one of the finest structures of its kind in America. It was eighty feet wide, one hundred forty-four feet long, and forty feet high to the square. It was Grecian Doric. The stage had an opening at the drop curtain of thirty-one feet front by twenty-eight feet in height, showing twenty-seven feet in flats and sixty-two feet in depth from the footlights, a ten foot procenium and forty feet height from the stage floor. And all this took place before any of the modern facilities for construction work were known. It is not now standing.

Two years, therefore, the Theater had been in use when Professor Careless's baton first began to swing in the pit.

There is a lingering suspicion, which will not down, that the name "Great Salt Lake City" proved more of a lure to the young musician than he would have admitted even to himself. It completely filled the mouth, whereas London—well! But, if so, he was to be disillusioned when he got to the quiet, unpretentious town in the desert. For he found it hard-going at first. All the musical places seemed to be filled.

But opportunity knocked at his door at last. President Young sent for him.

"Brother George," said that leader, "I have a mission for you. I want you to be the chief musician of the Church. I want you to take the Tabernacle Choir and the Theater Orchestra, and lay a foundation for good music."

And Careless responded, "I will do the best I can with the material I can get."

"You will have to make that," the President answered, speaking out of his own sense of power.

President Young, in some connection or other, mentioned his preference for soft music. "I like soft sweet music best," he said; "I have heard the angels sing so sweetly."

"But," objected the musician, "would you like to be fed on honey all the time?"

"No, certainly," was the reply.

"Some of our hymns," the professor went on, "require bold, vigorous treatment; others, soft, sweet strains. As a a musician, President Young, I think I can please you, and I shall be glad to sing any of your favorites, whenever you wish."

The first thing Professor Careless did was to reduce the orchestra to seven men, whose whole time was to be employed and paid for. That was a new thing in the community—to pay for music. But President Young saw the point, when it was presented to him. A photograph is still extant of those seven musicians—all wearing whiskers, which became the fashion after the trek west.

When scores to the plays were lacking or were considered poor, George Careless composed them. In this way he did all the choruses for "Aladdin" in a single day under stress. Later, when the beautiful Julia Dean was here in "Gamea," she declined to act to the music that had been sent from San Francisco and that had cost the then unheard of price of forty dollars. The orchestra leader wrote it over-night. Afterwards the manager said to him, "George, that music is a fine example for you." He thought it was the San Francisco score. When he learned the truth from the actress, he was astonished. On another occasion Careless actually improvised the entire night for a play in which Lucille Western appeared, the score not having reached the theater in time. At the end of the play the actress asked for a copy of the score, for which she offered to pay "any price." She said that she had never played to music that so fitted her acting, and was disappointed at not being able to obtain it.

Professor Careless had great organizing ability, too. And this served him to good purpose in his work with the choir. In 1875 he presented Handel's "Messiah" to the

Salt Lake public. This was the first time anything of the kind had been attempted in the Valley. And not a musician or singer in the vast *ensemble* had even seen that great composition before. Yet the presentation of that classic drew praise from critics and people alike. That this and other similar choruses were popular is evident from the fact that they paid. One of them netted a profit of one thousand dollars. In these concerts Gentile singers joined with the "Mormons" in the presentation; for the conductor was very tactful in his relations with all music lovers.

After the great Davenport played "Macbeth" in the Theater, he offered the orchestra leader five hundred dollars a month "in gold," with a possible four hundred more on the side, if he would go with him. That was a fabulous sum for those days. Professor Careless told it to the theater manager, Hiram Clawson and his assistant, John T. Caine.

"George, you had a good position in London," said Caine. "What did you come here for?"

"I came here for my religion," was the ready answer.

"Well," inquired Mr. Caine with much concern, "what are you going to do now?"

"I am going to stay here."

To Brigham Young and the "Mormons" the theater was a veritable Temple of Art. It was as sacred as a Church. The Salt Lake Theater carried a spirit with it, which actors often commented upon.

At one of these home concerts, in which Mrs. Haydon was to sing, that gifted artist asked Professor Careless to postpone the concert because she had a slight cold. He refused. Pretty soon his own wife, another soloist, came in with a cold that was very much worse. Still he was obdurate. Calling to him three of his brothers in the faith,

he asked them to go with Mrs. Careless into the green room and administer to her—which they did.

The next morning a critic in the *Herald,* ignorant of what had taken place behind the scenes, made this comment: In Mrs. Careless's rendering of "I Know That My Redeemer Liveth" her singing was "simply perfection. Her young, fresh voice seemed to defy all difficulties, coming forth with its rich 'tombre timbre,' bell-like and sympathetic. If angels had human voices, surely hers would suggest heavenly music, indeed." This was prophetic in its spirit, for the sweet singer died not long afterwards.

"One night," says George W. Pyper, in his book *Romance Of An Old Playhouse,* "at the close of 'Sherlock Holmes' by William Gillette, and after the lights were out, I noticed a solitary spark gleaming from the center of the stage. Thinking a 'super' was breaking the rule against smoking, I hastened back to reprimand him, but found instead Mr. Gillette himself alone in the semi-darkness, contemplating the auditorium before him. What I presumed to be a cigarette was the reflection of a jewel in his cravat.

" 'Don't be alarmed,' he said, 'I was only contemplating what a wonderful old place this is. and throwing mental bouquets to Brigham Young, whose genius planned it. Such theatres are rare indeed'."

Said Henry Miller, whose apt phrase stands at the head of this chapter: "The Salt Lake Theater stands to-day as a monument to the courage, the foresight, and the faith and ideals of the pioneers who made heroic sacrifices in order that they might enjoy the cultural influences of life. It is a constant reminder of the strength of these men who could smile in the face of adversity."

Question and Problem

1. Explain how it is that "these men" could "smile in the face of adversity."

2. How are you to-day employing your leisure time? What proportions does your "play' bear to work, love, worship?

Eighty-One

"AN ENSIGN TO THE NATIONS"

One of the "Mormon" leaders, in the days of which we are now speaking, used to say that the Saints came west "willingly because they had to." But this, like most humorous expressions, was not an exact statement of the case. The "Mormons" had to come west only *if they hung together*—not otherwise. It was this hanging together that proved so troublesome to them.

And so, if we are to get a proper understanding of the commonwealth that was being established in the Rocky mountains by the Latter-day Saints, we must somehow go back of the things we have been talking about and try to glimpse the intangibles that are to be found there.

The principle of gathering, as we have seen in a preceding chapter, is one of the cardinal ideas in "Mormonism." The Saints were to come out of "Babylon" in more than a figurative sense, and go to Zion.

Zion, as Joseph Smith explained, was the whole American continent. But somewhere there must be a nucleus for this assembling of people from every nation. That center, at first, was Independence, Jackson county, Missouri; then it was Far West, in the same State; after that it was Nauvoo, Illinois. But all three of these places were in the midst of the Gentiles. And the Gentiles, besides owning all the land, were hard to get along with on account mostly of this very idea of gathering held by the "Mormons."

There was nothing surprising, therefore, in the fact that, when the clouds of opposition began to appear above the heads of the Saints in Illinois, Joseph Smith, with his outreaching views and his growing sense of power, should

cast about him for another field in which his people might work out unhindered their "manifest destiny." And that being desirable, looked at from every angle, there was nothing at all surprising that he should have hit upon the territory of "Upper California," as the best location for his rapidly increasing community. It is not clear, however, just why he should have chosen the Great Basin of the Salt Lake for this purpose—as he most assuredly did—unless it was that his people would be more isolated, and for a longer time, than if they went farther west, say, to the Pacific coast.

When conditions in Illinois came to a head, so far as concerned the "Mormons," the Church leaders turned their eyes at once to the Rocky Mountains. They might have considered Iowa or Nebraska. But they do not seem to have done so. Already Lyman Wight had gone to Texas, and George Miller had stood out against Brigham Young when that leader proposed the West. Indeed, the Bishop presently went there to join the defecting apostle a little later. But President Young's mind was made up. He was for leading his people to the Great Basin in the mountains. Here is a news item from the *Nauvoo Neighbor,* of September 17, 1845, quoted from the *National Intelligencer,* which throws a little light on the question. It speaks of "a basin which may hold a kingdom such as France, and which has for its rim a circle of mountains whose summits penetrate the regions of the eternal snow" as "certainly a new and grand object to be revealed."

There is no good reason to suppose that the "Mormons" halted in what is now Utah because it was then Mexican territory. The assertion that they did is wholly unwarranted by the facts.

Parley P. Pratt, on July 9, 1846, hailed the raising of the battalion as "an opportunity which a kind Providence" had thus opened for the Saints to make "a permanent home"

in the Rocky Mountains, where they could "lay a foundation for a territorial or state government under the Constitution of the United States."

Under date of August 7, 1846, President Young records in his Journal a conversation he had with Thomas L. Kane. "I told the Colonel," he says, "that we were going to the Great Basin" and that "we would be glad to raise the American flag. We love the Constitution and our country, but we are opposed to mobocracy. * * * We are willing to have the banner of the United States Constitution float over us."

And on the twenty-third of December, of the same year, the first presidency of the Church said in a general epistle to the Saints: "We anticipate, as soon as circumstances will permit, to petition for a territorial government in the Great Basin." This was written from Winter Quarters on the Missouri, nearly a month and a half before the Guadalupe Hidalgo treaty was signed.

When, therefore, the "Mormon" people found themselves in their new home with its isolation, its broad miles of valley and hill, and its great and varied fertility, they believed they saw the hand of God in their removal thither. Presently they remembered, not only the prediction of their own beloved prophet, but also the prophecies of the ancient leaders of Israel respecting the "last days."

On the second Sunday in the new home Orson Pratt became the spokesman for this prophetic view of things. He rehearsed these various predictions and wove them into a sermon, which has echoed down to our own times. Here are some of these prophecies:

"And it shall come to pass," says Isaiah (2:2, 3), "in the last days, that the mountain of the Lord's house shall be established in the top of the mountain and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

"And it shall come to pass in that day," the same prophet declares elsewhere (11:11, 12), "that the Lord shall set His hand the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Also this from Isaiah the eighteenth chapter (verse 3): "All ye inhabitants of the world, and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, hear ye."

All these passages, and others to the same effect, this learned preacher applied to the situation which the Saints, the "remnants" of Israel, were entering upon in their new home in "the valleys of the mountains." And not once only, but a million times since then, these same passages from the ancient prophet have been made to serve the same purpose in the congregations of the Saints.

"To the north of the temple block, and close by," says Lieutenant Gunnison in his book on the "Mormons," written shortly after his visit among the early Saints, "towers up and overlooks the temple city, the Ensign Mound. * * * On this mountain peak there is soon to be unfurled the most magnificent flag ever thrown to the breeze, constructed out of the banners of all peoples. Joined in symbolic unity, 'the flag of all nations' shall wave above the sacred temple."

It was this idea that about this time inspired a local poet —Parley P. Pratt—to write a hymn, which was included

in the "Mormon" collection of hymns. One of the stanzas runs thus—

"See, on yonder distant mountain,
Zion's standard wide unfurled,
Far above Missouri's fountain,
Lo! it waves to all the world."

As a matter of fact, this idea was but an echo of a suggestion made by the Prophet Joseph in Nauvoo. In his Journal for June 22, 1844, is this entry: "I gave orders that a standard be prepared for the nations." Under this banner he meant to defend the city in case of attack. The idea of a banner for all the nations was never carried out, either in Nauvoo or in the valley home, but it nevertheless lingered in the minds of the community.

Question and Problem

1. Explain the significance of the word "ensign" as connected with Ensign Peak.
2. Count the different nations represented among your immediate friends in the Church.

A FOUR-MILLION-DOLLAR TEMPLE IN THE SAGE BRUSH

Not long ago a party of tourists, on their way from the East to the Pacific Coast, stopped off at Salt Lake City. A non-"Mormon" took them sightseeing.

As the party went from place to place, various members commented on what they saw, but always in a humorous or sarcastic vein. Presently the car halted near the Brigham Young monument at the head of Main Street. The men all got out. One of them ascended the base of the statue and read the names on the bronze tablet. Then he turned to the others below.

Now, this man had not made any flippant remarks as they toured the city. He was the only one that had not. Instead he had asked questions—serious questions about the "Mormons." He said:

"This is the first time I have ever been in Salt Lake City. I have never seen any of you before, nor our generous host here. I have read history a little, especially of early settlements in our own country. And I have observed that invariably pioneers have not risen above the log cabin. They have left to others, their descendants, the task of erecting expensive public buildings and private residences.

"But here were pioneers whose first thoughts were for a costly, magnificent temple. In the sagebrush they built a four-million-dollar edifice for the worship of God. There has never been anything like it in the history of our country, or even in the history of the world. I do not know what you gentlemen may think, but I will tell you what I think. Either Brigham Young was one of the great men of the world, or God Almighty was with him."

With the Latter-day Saints the temple, speaking generally, is a symbol of spiritual power. Better than anything else, it stands for a union of the world of the "living" and the world of the "dead." In it are performed sacred ordinances for men and women in the spirit by men and women still in the flesh. Existing in the present, it looks backward into the past and forward into the future.

Forty years was the Salt Lake Temple in building. It was begun in April, 1853, and dedicated in April, 1893. All the earlier stones in it were dragged from a granite mountain east of the city by slow-moving ox-teams; and they were so placed on one another as to fit exactly without the use of "chips." This was insisted upon by President Young, because, as he said, the building must stand for all time. And so, like the Church for which it was built, this temple typifies the faith of a people in the living God.

The remarkable thing about the construction of this famous building is that it was planned and begun and pushed forward when the people were hard put to it for bread. Land and houses, the saw mill and the flour mill, food to

eat and clothes to wear, summer heat and winter snows, battles with crickets and with Indians—these, one would imagine, would utterly fill the mind of the "Mormon" pioneer to the exclusion of anything else. But it was not so. For back of all this crass materialism was a great spiritual ideal, symbolized in the temple. Forty years it was the focus of their hopes.

Meantime other temples were begun and finished—one in St. George, one in Logan, and one in Manti. The first was dedicated in 1877, two months before the death of President Young; the second in 1884, during the administration of President John Taylor; and the third in 1888, in the administration of Wilford Woodruff and the apostles.

Since then a temple has been built in Canada, a second in Hawaii, and a third in Arizona. And doubtless others will be erected as they are needed.

This building of temples was, of course, spiritual. But it was not the only spiritual work done by these pioneers. A great extension of the missionary work was carried on.

As soon as the new home of the Saints had been located, steps were taken to extend the missionary system of the Church. A fresh impetus was given to the work in places where it had been already established, and new missions were opened.

Orson Pratt was sent to England to relieve Orson Spencer as president of the mission. The latter had been there two years.

Orson Spencer was one of the most brilliant men ever attracted to "Mormonism." At fifteen he was graduated, with the highest honors, from the Lenox Academy. His exceptional attainments drew to him the interest of a friend, who lent him money enough to continue his education at Union College, in New York, where he was graduated at twenty-two. After teaching school in Georgia, he turned

his attention to the study of law. But a religious experience diverted his interest to the ministry. Thereupon he went to a theological seminary, where he distinguished himself.

He was now twenty-seven. During the next twelve years he preached in the Baptist church with great success. Not only did he build up a large and intelligent congregation, but he established himself in the Baptist ministry as a man of exceptional eloquence and leadership.

All this social and intellectual advantage, however, he presently gave up for "Mormonism." His brother Daniel, who had given him money to take him through the theological seminary, visited him.

Daniel was a strong, healthy puritan. He had himself been converted to the new religion through trying to puzzle out in his mind just why a poor "Mormon" elder in town was so despised and maligned, when, as a matter of fact, the man was endeavoring to do good. Spencer closed his store for two weeks and shut himself up to think the situation through. One day he burst into tears in the presence of his son and exclaimed, "My God, the thing is true, and as an honest man I must embrace it; but it will cost me all I have got on earth." And he walked arm in arm with that despised "Mormon" through the streets to the water, where he was baptized, to the astonishment and awe of hundreds who had followed them.

Well, this man called on Orson Spencer, told him what he had done and why, and baptized the minister. The two went presently to Nauvoo, where at once they both became deservedly prominent. While Orson was away in England, his wife and six children, in the care of relatives and friends, joined the caravan of Saints on the westward trail. But the mother died before reaching the Great Basin of the Salt Lake.

This was the man whom Orson Pratt succeeded in the English mission. Doubtless it was to him that some of the conversions brought about by the apostle was due. For in

the next eighteen months the number of converts in the British mission jumped from eighteen thousand to about thirty-one thousand, and the subscription of the *Star* from four thousand to nearly twenty-three thousand. But that is another story—which we shall reserve for the following chapter.

At the same time that Elder Pratt went to England, Elder John Taylor went to France, Elder Lorenzo Snow to Italy, and Elder Erastus Snow to Denmark, to open new missions. Addison Pratt was sent on another mission to the islands of the Pacific.

Taking up the last mission first, Elder Pratt had gone on this first mission to the Pacific islands from Nauvoo. This had been in October, 1843. Noah Rogers, Benjamin F. Grouard, and Knowlton F. Hanks, had gone with him. The first convert had been a white man on the island of Tubuai. Later more white men and some natives had joined the Church. And now Elder Pratt was returned to his mission field, after receiving his "endowments" on Ensign Peak from President Young.

Elder Taylor introduced the gospel into Germany as well as into France. But little progress was made by him in either country. Elder Erastus Snow, as we have already seen, saw upwards of six hundred people join the Church during the time he was in the Scandinavian mission. As for the Italians, they did not take to the new faith at all. The *Book of Mormon* was translated into French and Danish, and published.

Question and Problem

1. Explain the significance of the building of the Salt Lake temple at the time.
2. Discuss the traits of character that lead one to truth.

EIGHTY-THREE

A QUADRANT AMONG THE PLOWSHARES

In the first century of "Mormonism" there is no leader of the intellectual stature of Orson Pratt.

This is not to set up a yard-stick against which to measure men. It is merely an effort to point out a difference, which helps to assess the individual members of that very remarkable group of persons whom the new Faith attracted to itself during the first fifty years of its existence.

When everything is said and done, it will be found that Orson Pratt traveled more miles on land and sea delivering the Word; that he brought more people into the Fold through his spoken and written message; that, with the exception of Joseph Smith and Brigham Young, he was in the vanguard of more undertakings; and that he was more prolific in his written defense of the Faith—than any other

man that can be mentioned. We are speaking now of one person in whom all these activities are combined.

Orson Pratt was a leader, a pioneer, a preacher, a writer; and there were other leaders, pioneers, preachers, and authors. But Orson Pratt was also a philosopher and thinker, and in this respect he stood alone among his brethren during the first one hundred years of the Faith.

Orson Pratt was born in New York State, in 1811. He was reared there, and there he received what little schooling he had in his childhood and youth.

If you trace his ancestry back through six generations, you come at last to a certain Lieutenant William Pratt, with his good wife Elizabeth. This couple reached Massachusetts some time in the sixteenth century from England, in a company of one hundred seekers of religious freedom led here by the Reverend Thomas Hooker; and there they settled and helped to found that puritan commonwealth. Twenty-five and more times was this William Pratt chosen to the law-making body of the colony; he was given by the general court one hundred acres of land as a reward for public service; and he became a judge in New London county. His lieutenantcy came out of one of the Indian wars.

Orson's parents were too poor to give him the education that his talents called for. And so he had to work on the farm like the other boys in the family. Only in the winter months was he able to attend school, and then but for short periods at a time. He did, however, join the students in an academy on Long Island for a season, where he got his start in geography, English grammar, and surveying.

Although, like all the Pratts before him, he was deeply religious, no particular church attracted his attention till "Mormonism" swum into his ken. This he received through his older brother Parley, who had himself but recently

embraced the faith. Orson was baptized on his nineteenth birthday.

And so began for him a period of religious, intellectual, and pioneering activities that was to end only with his death fifty-one years later.

If there ever was a traveler in the "Mormon" Church, it was Orson Pratt. There scarcely seems to have been a time in his life during these fifty-one years when he was not on some mission or other.

These missionary enterprises began almost as soon as he became acquainted with the Prophet Joseph Smith—which he did within a month after his conversion. Section thirty-four of the *Doctrine and Covenants* is a revelation given to Orson Pratt through the Prophet. In it he was called "a son of God" and was told that he was to "lift up his voice and spare not." Forthwith he was ordained an elder and sent on a short mission to Broome county, New York.

His first extended mission was in 1832, when he was in his twenty-first year. He traveled on foot four thousand miles through the States of Pennsylvania, New Hampshire, Vermont, New Jersey, Connecticut, and New York. One hundred four converts was the result of this missionary trip. Another year he introduced the gospel into parts of Canada.

Sixteen times he crossed the Atlantic for his Church. The first time was in 1840, and the last time thirty-eight years later. In one of these missions he attempted to introduce the new faith into Austria, but got only as far as the customs officials, to whom, according to the record, he "bore his testimony" and then departed for England. The European mission of 1849 was particularly successful, as we have already seen, when there was a great influx of converts into the Church. This was due partly to his forceful preach-

ing and writing on religious themes and partly, perhaps, to the work of preparation which the eloquent and scholarly Orson Spencer had performed before him.

Always, it seems, Orson Pratt was singled out to take charge of something. That was a sign of leadership in him.

At twenty-two he was chosen to preside over all the elders in the growing organization. This was at Kirtland. When Zion's Camp went from Ohio to Missouri to see what could be done about the expulsion of the Saints from Jackson county, he was made captain of one of the companies. Later, in Missouri, he was a member of the high council. In 1835 he was selected to be one of the twelve apostles, the second presiding quorum in the Church. He was a member of this group of men for forty-six years—the last of the original twelve to survive. He made the astronomical observations for the pioneer company; he was the first of them to enter the Great Basin; and he surveyed and platted the new city. And seven times he was chosen speaker of the local house of representatives.

When the learned Chaplain of the United States Senate came to Utah to fight the "Mormons" with words, Orson Pratt was chosen to debate with him in the Tabernacle. The subject was, "Does the Bible sanction polygamy?" After this verbal contest Dr. Newman went back to his prayers in the Senate chamber with a greater respect for the logic and the scholarship of the "Mormon" people, especially of his opponent in the debate. For a time the Eastern preacher was the jest of the law-makers in Washington and the press of the nation.

Orson Pratt's writings and sermons are distinguished for their intellectual qualities—lucidity, simplicity, and the logical connectedness of their parts. If we do not think of the

imaginative and emotional qualities of style, Orson Pratt's writing ranks with that of John Stewart Mill, Thomas H. Huxley, and our own William James in its rare power to take high themes and bring them down to the comprehension of the ordinary mind. And he does that through his choice of simple words, simple images, and great clarity of thought and expression. After all, to understand a thing is the first necessity.

On that mission to Europe in 1849 he had all England and Scotland by the ears over some of his pamphlets on "Mormonism"—particularly his *Divine Authenticity of the Book of Mormon,* his *Reply to Remarks on Mormonism,* and his *Absurdities of Immaterialism.* The *Remarks on Mormonism* had been prepared with the "approbation," we are told, "of clergymen of different denominations." The learned as well as the masses were greatly stirred up over the manner in which the New Christianity was presented by its most scholarly apostle.

Elder Pratt's literary activities, however, were not confined to religious subjects. He wrote a treatise called *A Key to the Universe* and also one on differential calculus, the latter of which, we have been informed by competent critics, still touches the fringes of mathematical thinking. There is a tradition that, on this eighteen-forty-nine mission, he was offered five thousand dollars by the Royal Society to deliver before that scientific body a series of lectures, and that he refused to do so on the grounds that his ministerial duties would not allow him the time. Whether or not this tradition is well founded, it at least is believable because so characteristic.

One of Orson Pratt's mental qualities was his intense power of concentration. He had this in common with all great thinkers—Sir Isaac Newton, for example. His sustained

attention astonished all who knew him. For hours at a stretch, sometimes for days at a time, he could hold his mind to a given subject, whether in religion or mathematics or philosophy.

In appearance Elder Pratt was of medium height and weight. In his younger days he was slender, but grew stout as the years passed. His eyes were blue and his hair brown. In later years he wore a beard, which at first was brown like his hair, but which toward the end of his life was very white and very bushy. Always his face impressed one as that of the highly intellectual man that he was. In his early manhood his countenance was strikingly beautiful, and was not unlike Hoffman's head of Christ in its general expression.

And he was the humblest and most unassuming of men. Always neat in appearance and well dressed and paid homage to by friend and stranger alike, yet he was never proud in the objectionable sense. If you had questioned him as to the source of his achievements, he would unhesitatingly and sincerely have attributed it to God and the religion he had so long and so ably defended.

Before he died, he wrote his own epitaph, which sums up his life's work: "My body sleeps here for a moment, but my testimony lives and shall endure forever."

Question and Problem

1. Account for the many-sided success of the apostle Orson Pratt.
2. What are the main personal qualities necessary to success in the "Mormon" ministry?

EIGHTY-FOUR

"SOULS FOR OUR HIRE"

A carriage drove near a banyon and banana grove and stopped. It had four men in it. One of the men said to the other three, "Brethren, please remove your hats; we are on sacred ground." At the same time he took off his own.

That happened, as you may already have guessed, on one of the Pacific islands. It was in the year 1900.

They all looked reverently in the direction of the grove —some of them without knowing just why. The one who had spoken now got out and stood for a moment reflectively. Pretty soon he started toward the grove. One of the others asked whether they should accompany him. He said no, he preferred to go alone. He was an elderly man, of medium height, and rather stout. He disappeared into the grove. Presently he emerged, having been gone about half an hour.

Getting into the carriage, his head still uncovered, he said not a word. He appeared very much moved in the situation. The carriage drove off.

This man was George Q. Cannon. At this time he was first counselor in the first presidency of the Church. And he was visiting the islands to take part in the fiftieth anniversary of the reception of the gospel by the natives. That would be in 1850. It was George Q. Cannon who first preached to them.

No story in "Mormonism" is more interesting and singular.

George Q. Cannon was an Englishman by birth. His ancestors went to the Isle of Man from Scotland early in the sixteenth century. He, however, was born in Liverpool, where the ships arrive and leave.

In 1840 John Taylor, who had married George's aunt Leonora, called on the family when he landed to preach to the English. Almost immediately the entire family were baptized. George was then in his thirteenth year, and of a decidedly religious temperament, although not a member of any church. The elder Cannon had remarked on reading the *Book of Mormon,* "No wicked man could have written such a book as this; and no good man would have written it, unless it were true and he were commanded of God to do so."

In spite of a premonition in both the father and the mother that Mrs. Cannon would never reach Nauvoo, the family nevertheless embarked for America. The premonition was a true one, for she died on shipboard and was buried in the sea. Not long after the Cannons reached Nauvoo the father also died. George was then fifteen. For some time he worked in the office of the *Nauvoo Neighbor,* which was edited by his uncle John Taylor. There perhaps he acquired a taste for literary work, which he later was to cultivate to very good advantage.

In 1850, when he was twenty-three, he was sent on a mission, with nine others, to the Sandwich Islands. They were expected, however, to preach only to the whites there. But the whites, a sorry lot it appears, did not take at all to the gospel. They were thinking too much of other things. So the question arose among the elders as to what they should do. Eight of them were for going back home. This included the president of the mission. Young Cannon, however, was for staying and preaching to the natives. Later four of them consented to remain.

This is where that banyon grove comes in. He retired to the grove one time to pray over the matter. Troubled over what he should do, he asked the Lord whether he should return with the others or stay on the islands, as he felt he should do. And there the Lord talked with him as one man talks to another. He was told that he should remain on the islands, for the Lord had people there who would receive the Word.

Of course, he stayed. Four others also decided to remain with him. The rest went home. He did not see his valley home till 1854.

His first task was to master the native language. "My desire to speak it," he says, "was very strong; it was present with me night and day, and I never permitted an opportunity of talking with the natives to pass without improving it. I also tried to exercise faith before the Lord to obtain the gift of talking and understanding the language.

"One evening, while sitting on the mats conversing with some neighbors who had dropped in, I felt an uncommonly great desire to understand what they said. All at once I felt a peculiar sensation in my ears; I jumped to my feet, with my hands at the side of my head, and exclaimed to Elders Bigler and Keeler who sat at the table, that I believed I had received the gift of interpretation! It was so.

"From that time forward I had but little, if any, dif-

ficulty in understanding what the people said. I might not be able at once to separate every word which they spoke from every other word in the sentence, but I could tell the general meaning of the whole. This was a great aid to me in learning to speak the language, and I felt very thankful for this gift from the Lord."

The facility with which he acquired the native language surprised not only the missionaries, but the natives as well. Indeed, his fame in this respect spread over all this group of islands, so that, when he traveled among the islanders afterwards, he discovered that they all knew him by name. This proved a source of embarrassment to him frequently, because he felt that he might not meet the expectations which had been created respecting his skill in the language.

The natives, he remarks in his little book, *By First Mission,* "are a talkative, gossipy people, and exceedingly fond of telling news, which never loses anything after its first recital. * * * If left to themselves, they have but little of the spirit of slander and persecution so common to the whites. And they are naturally kind and hospitable."

Elder Cannon also made a translation of the *Book of Mormon,* of which we must say something here because of its uniqueness.

Not being able to obtain the assistance of any white man, he read his translation of it to the more intelligent natives, to see if they got the meaning he intended. And he did this as fast as he could make the translation. Also he conversed with them on the principles of the gospel, so as to furnish the background for an understanding of the Nephite Record.

Two years it required to do this—two years of effort, faith, and anxiety. Then he went over the whole of the translation with the best educated native he could find, one whom he had not known at the first. The work was not published, however, till he became editor of the *Western Standard,* a Church magazine in San Francisco.

Of all the translations that have been made of the *Book of Mormon,* this most nearly resembles the work of Joseph Smith in putting the language on the plates into English. The main difference is that the Prophet's was made by the direct use of an instrument prepared for the purpose. It is interesting, too, to compare the time it took to make the two translations.

In recent years a son of George Q. Cannon, Hugh J. Cannon, now editor of the *Improvement Era,* while on this island with apostle David O. McKay, conversed with Dr. Louis R. Sullivan, anthropologist, of the Bishop's Museum at Honolulu. Dr. Sullivan said that, although the matter of the origin of the polynesian peoples had not been positively decided, he was himself convinced that they came originally from the same race as the American Indians. This is in accord with the belief of the missionaries who have labored in the Pacific islands from the beginning. If this be the true origin of those peoples, then it is clear why, in the light of the *Book of Mormon,* there should be a special interest among the Saints in the islanders, and why they should take so kindly to the gospel—which they have done.

Dr. Sullivan assured Elders McKay and Cannon that the Church has certainly attracted to itself the best class of natives on the Hawaiian Islands. He added that he did not of course know whether the missionaries had picked them out in the first place or whether they had taken them as they came and afterwards made the best out of them. But it was a fact nevertheless, as everyone knew who was acquainted with the situation.

When President George Q. Cannon visited the islands at the time of the jubilee, he was treated by the natives as if he were their god. Nothing they could do for him was adequate in their minds. They deluged him with flowers. They decorated him with the emblem of royalty. And the ex-queen, Lilioukalani, requested him to pronounce a blessing on her—which he did.

That George Q. Cannon deserved this honor there can be no question. He merited it not only because of his singularly great service to the natives of the polynesian islands, but also because of his unique personality and his service to the "Mormon" people.

He had an exceptional mind, to begin with. It was clear, and it was strong. Moreover, his will was stiff. A man of powerful feelings, yet the never lost control of himself. And, what is even rarer in mankind, he did in a striking way a variety of things. He was an industrialist, a statesman, a man of letters, and a religious leader.

Few men in the history of the Church have had a more varied experience. He was president or vice-president of a number of industrial organizations. He served as Delegate to Congress for several terms with great credit and distinction. He founded the *Juvenile Instructor,* wrote books and magazine articles, and was editor of the *Western Standard* and the *Deseret News.* And for forty-one years he was either one of the twelve apostles or in the first presidency of the Church.

Nothing better expresses his point of view of life than the words with which he closes his interesting book, *My First Misson* and with which we open this chapter on his work and character: "We had souls for our hire." That is the pay he received for four years of his time and effort with the natives of the Pacific islands.

Question and Problem

1. Explain why George Q. Cannon should have felt so strongly that he ought to remain on the island and preach to the natives.
2. What are the outstanding characteristics in President Cannon's life? What are the main qualities in your own life?

A TRIP TO THE SOUTH

One of the most interesting and instructive things we can do, if we wish to know something about the intimate life of the early days in Utah, is to take a trip to Southern Utah with Brigham Young and his company, in one of the annual tours he made of the Territory.

It is in September, 1864. The company comprises, besides President Young, one of his wives and five daughters, his counselor, George A. Smith, six of the apostles, and many others. The President rides in an old-fashioned English coach, drawn by a team of mules. Robert T. Burton drives a stage-coach with four horses. Others occupy less noticeable vehicles, because more common. Every family has its own "outfit"—which consists of the carriage in which they ride, with an extra wagon, which carries bedding, some provisions, and clothing for wear when they are not traveling.

One of the amusing features of the trip centers in George A. Smith. He is a very large man, weighing two hundred fifty pounds. Not having a carriage of his own in this company, he rides with some one else. No one knows who that will be, till President Young names the person. And so the owners of all the available carriages look apprehensive, because this often means the breaking of a spring on the way.

Among the places we visit are Lehi, Goshen, Round Valley, Fillmore, Beaver, Parowan, Toquerville, Washington, and St. George.

There is a mounted guard, which comes out from Lehi.

This will stay with us till we reach Nephi. On this side of Nephi another guard from there will meet us and stay till we approach the next town. All these guards are well mounted and equipped for any attack which the Indians might make. For these armed men are not for purposes of display at all.

At Lehi there is a public dinner in honor of the visitors. After the dinner a public meeting is held. The President does not care very much for a public dinner, and often calls for a bowl of bread and milk or some corn meal mush with milk or cream. But the younger members of the party prefer the great dinner. And then at night there is a dance for everybody in the largest place that can be found.

As we leave Goshen, we pass through an arch, made of fresh cedar boughs intermingled with flowers and mock oranges, with a motto above, which reads, "We Shall." These words were suggested by a remark made by President Young at a meeting the night before. "I propose," he had said, "that you change the name of your settlement from Goshen to 'Shall I'," in allusion to their hesitation about planting trees.

On our way through the enterprising town of Parowan we parade through streets lined with people. The men wear home-spun suits and broad, outstanding hats. The women have on calico dresses. Many of the boys wear gay colored, woolen overshirts, knives at their belts, and spurs on their heels, trying to look as wild as possible. The girls, some with shoes and some without, are loaded down with hollyhocks and other varieties of flowers. Also there is a brass band in uniforms of home-spun of a light blue color. The band precedes us down the street, and it is followed by a group of fourteen young ladies with white and red sashes thrown over their shoulders. This is the grandest reception we shall have at any of the towns.

At St. George a fair is in progress for our special honor. Stuffs of cotton, wool, and linen; skeins of yarn evenly spun out of soft dog-wool; ginghams, made in the

county and colored with home-made madder—these are on exhibition, with machinery for the making of cloth, and the usual home-grown fruits, which include grapes, figs, pomegranates, and peaches.

Our trip does wonders for everybody along the way.

For one thing, there is a general clean-up of the towns. Things must look at their best for the presidential party. The great leader has a keen eye for broken down fences, machinery out in the weather, rubbish heaps, or any lack of sanitary necessities in the settlements. Nor is he at all backward in telling the people what to do to remedy any situation he sees needs looking into. "Put your machinery under the shed, Brother Blank," he says to a careless farmer, "when you are not using it." And to a housewife who needed the advice, "Sister Blank, don't you know that whitewash is good for bedbugs?" The next time he comes down he will see whether his advice has been followed or not.

The people at Goshen had hesitated year after year to plant trees. The reason may have been that they expected to go back to Jackson county to redeem Zion. And the President had urged them year after year to set out some trees. This time, maybe, they will heed him, as that cedar arch seems to indicate. Round Valley is complimented on having an orchard of sixty apple trees, three years from the bud and in good condition. So is Beaver on having risen from the "dust of slothfulness" since the last visit.

Parowan particularly pleases every one—especially the President. This is due partly to a Harmonic Society there, for its fourteen members furnish attractive music at the meetings. And President Young is fond of music. But it is partly due to a unique bowery. Boweries are in evidence everywhere, but this one is exceptional. About fifteen feet in height, it has sloping sides with rafters two feet apart. Only enough green branches are laid over the top to make

a grateful shade. The whole is fenced in by a picket fence.

The discourses, too, are practical. Most of these are on religious themes, but often advice is given on agriculture, government, and other timely subjects. At Beaver George A. Smith instructs the people in the manner of planting trees, and at Nephi he makes some remarks on politics. He is pleased that so many of the men went to the polls to vote at the last election. That is the proper thing to do. Every one who has a vote should go to the polls and exercise his political right.

To the younger members of the party it is a great treat to go on these trips. They see the country, meet the people, learn the conditions under which others live, come to know what can be grown or manufactured in their land. Only incidentally, however, are they impressed with these things. Their interest is in other young people in the settlements on the way. For at every place where we stop there is a public dance.

These were gay affairs, as the times went. Young and old take part in them. Indeed, President Young, although he is sixty-four years old, is himself a good dancer. Generally there is a board floor, but not infrequently the floor is made of solid earth, tramped down and made as even as possible. That, however, is a small matter, for the main dances are the plain quadrille, the virigina reel, and others like them. Nor are there any electric lights, or even the gas jet of a later year. The best we can expect on any of these trips is the "coal-oil" lamp fastened to the walls so they shall be out of the way of the dancers. In more than one place where we go, however, we dance by the light of tallow candles in large potatoes or squashes nailed to the wall. But that does not matter, either.

It is not an infrequent thing on these occasions for the match-maker to get busy with the young people; or, for that matter, for the young folks to get busy without the help of the match-maker. Such a one, as a matter of

fact, is going on under our very eyes in this very party. But that cannot be helped, and no one tries to help it—as the parties are the son and daughter of promiment people.

Not only did President Young, with a party, make an annual trip to the parts lying south of Salt Lake City, but he also made a trip every year to the northern settlements. There is not space enough, nor is it necessary, to detail any of the latter. For they resembled the trips south in their general features.

Question and Problem

1. Explain why President Young made these annual trips north and south.
2. Compare the probable enjoyment of the youth then and now, as well as the different conditions under which the two groups live.

EIGHTY-SIX

WOMEN OF THE PLAINS AND THE HILLS

The women of the early "Mormon" Church, like the women of America and of the world generally, have never been given anything like their just proportion of space in the annals of their people—the records that are read and studied.

That is because, for one thing, their work has usually not been so spectacular as that of the men, and because, for another thing, the men have written all the histories, and, writing the histories, they have looked at things and events from the man's point of view. And a man's point of view is always different from a woman's on most things.

Women, however, have had their revenge, if revenge is what they have wanted, in the fact that their work in the world has generally made a deeper groove in human history and their influence been the more permanent. And it has been so for the reason that it was unspectacular and silent.

The terrifying power that upheaves a mountain is more noticeable than the quiet force that shapes a lily or a blade of grass, but it is not so important, so helpful in life, nor so pleasant to think upon.

There is not space enough here to deal with all the women of the early history of the Church, nor any considerable number of them. And so only two of them are spoken of in this chapter—the mothers of two presidents. One is Rachel Ivins Grant, the mother of the present head of the Church, Heber J. Grant, and Mary Fielding Smith, the mother of the late President Joseph F. Smith.

The former is taken because she represents the class of "Mormon" women who sacrificed everything that is held dear in life, to embrace the faith in the first place; and the latter because she stands for the class of "Mormon" women who endured, with patience, will, and fortitude, the privations and hardships incident to crossing the plains and building a home in the Great American Desert.

On the spot where Z. C. M. I. now stands in Salt Lake City, and back a considerable distance from Main Street, in a grove of trees, there was, in the fifties and for a long time after, a most unpretentious house. It was a two-story structure, made of adobe, or sun-dried brick, and had a porch below and a porch above, with a chimney at both ends of the house.

It was owned by Rachel Ivins Grant.

So poor a place was it to live in that Mrs. Grant, who was a widow, often dreamed, both day and night, of a better house that was to be built by her only child, a boy named Heber, when he should have become a man. This house, by the way, he later built for her, thus fulfilling her dreams.

She earned a scant livelihood by sewing for the neighbors. At first she did all the work by hand, but later when the sewing machine came into use she bought one and paid for it through the increased amount of work she was able

to do. It was hard going, even with the machine. For her feet got too tired to work the treadles. And then young Heber took his turn. Many an evening they went to bed early because they could not afford the small luxury of a fire in one of the grates.

Yet in her mind was the knowledge that a mere word from her, and she could go back to her former home in New Jersey to live in all the comfort and ease that any heart could desire. Why did she not say the word? That is a long story, but here is the gist of it:

Mrs. Grant was born in New Jersey—an Ivins. The Ivinses go back to a William Shrieve, who was knighted for some services to the English crown. His son William and a young lady named Oara, the daughter of a Dutch nobleman, eloped and came to America, because the haughty Hollander had sworn that no child of his should marry an Englishman.

Mrs. Grant had been reared a Quaker. But the silent worship of the Friends did not satisfy her spirit. She wanted a religion where she might express herself somehow. So she became a Baptist. The singing delighted her, and she joined the choir; but the doctrines taught there left her unmoved. Long before this she had been orphaned.

Then some strange preachers called "Mormons" came to town. At once she branded them as the false teachers the Bible speaks of. She would have none of them. But her sister Anna and some cousins joined the new faith. One meeting she attended, but afterwards, as soon as she got home, she fell to her knees and asked forgiveness for having broken the Sabbath.

A baby died in the neighborhood. The Baptist minister, who preached the funeral sermon, upbraided the parents for not having had the child baptized, in consequence of which it was damned forever. The "Mormon" elder, in another funeral discourse, told a different story. The child, according to him, was saved, because it was too young to sin. This remark made a deep impression on Rachel.

Meantime, she attended more "Mormon" services. She could not resist the spirit that had come to her sister and others whom she knew. And now the turning point came. Her seat in the Baptist church would be forfeit if she persisted in listening to the false teachers. That settled it. One wanted to hold her against her will; the other, only with her free consent. At once she was baptized. She says—"Oh, what joy filled my being! I could sing all day long. The Bible I could understand as never before."

She went to Nauvoo, where she remained for two years. She took sick of a fever, and nearly died. Recovering, she returned to her home in New Jersey. In 1853 she came to the Great Basin. Three years later, when she was thirty-four, she married Jedediah M. Grant, councilor to Brigham Young.

When she joined the Church, her branch of the family looked upon her as an outcast. They would not have felt worse had she become a woman of the street. The brothers offered to settle an annuity on her for life if she would renounce her faith. They said to her, "Rachel, come back in a year; come back in five years; come back when you will, and you shall have all we can give you."

One of the sons of one of these brothers died not long ago. He was worth a million and a quarter dollars.

Mary Fielding Smith was English by birth, but a Canadian by adoption. She was converted to the gospel by Parley P. Pratt, on that remarkable Canadian mission. She and her sister Mercy had "escaped" to a neighbor's on the approach of Elder Pratt that time. On coming to the Missouri home of the Saints, she had married Hyrum Smith, a widower.

Those were troublous years for the Church. In 1838, when her first child was born, afterwards named Joseph, her husband was in jail, and she did not know whether or

not he would be shot for treason, although he had done nothing wrong. Also that infamous exterminating order of the governor had been issued compelling the "Mormons" to leave the State. This was in November.

And then, in 1844, her husband was murdered in Carthage jail, and she was left a widow with two children of her own and another by her husband's former wife. This son's name was John, and he was to become patriarch of the Church.

With her people she came West. And that showed her faith in the leadership of the apostles. The wife and the mother of the Prophet Joseph remined in Nauvoo till their death—the former's in 1879 and the latter's in 1855.

At Winter Quarters, where she made a temporary home, an incident happened which shows her strong belief in prayer.

With her brother and her son, she was returning from a trip down the river to St. Joseph for some flour, meal, bacon, and other provisions. The three were encamped on the bank of a small stream that emptied into the great river. On the other side of the creek were some men, who were taking some cattle to the market. In order to keep their oxen from mixing with the beef cattle, the Smiths turned them out to grass in the yokes. But in spite of their precautions one yoke of oxen were missing the next morning. All forenoon the man and the boy tramped the river bottoms, the wet grass, and the bluffs, without finding the animals.

On approaching the wagons, the boy saw his mother on her knees in prayer. She was pleading with the Lord not to suffer the family to be thus left helpless, but to show her where the oxen had strayed. When the brother came in, also tired and discouraged, she greeted both with a sweet smile of confidence—which gratified her son but puzzled the brother.

Showing them where their breakfast was, she walked off toward the river bottoms. On the way there a driver

of the beef cattle shouted to her that her lost oxen were in the opposite direction. But she paid no heed to him. Farther on she waved to the two Josephs to come to where she was. And when they got there, they saw the animals in a clump of willows in a deep gulch. The oxen were tied up.

Her trip West showed another side of her nature—her unconquerable will.

Having got ready to go in the company of 1848, she was urged by the captain not to venture that year but to wait another year. His reason was that, being a widow, she would be in the way and delay the train. He did not put it that bluntly, but that is what she gathered from his words and spirit. She challenged the statement. In what way would she hinder the company? Not only would she not be in the way, but she would be the first to enter the Valley! And so she went. Henceforth it was a race that was to cover a thousand miles and more.

There were discouragements aplenty—wagons breaking down, oxen getting sick, and what not. But her outfit was the first one of the company to come over the rim of the Great Basin and down into it.

In the Valley the Smiths settled on the southwest corner of what is now Twenty-seventh South and Eleventh East street. Here the mother and the boys built a small adobe house, with a stairway leading to a room above so small that only a very slender person could ascend it. The house is still standing.

Joseph was set to work herding cows on the hills, and John to protect the settlements from Indian raids, in what was called the "Battalion of Life Guards."

Mrs. Smith, however, did not last long. The hard life of the plains and in the mountain vale proved too much for her strength, and she died in 1852.

On a monument over the graves of the innumerable women of pioneer "Mormondom" might be inscribed the following

lines, which are to be found on a plaster plaque in front of the Palace of Fine Arts in San Francisco:

> "Over rude paths beset with hunger and risk, she pressed on toward the vision of a better country; to an assemblage of men busied with the perishable rewards of the day, she brought the three-fold leaven of enduring society: Faith, gentleness, and home, with the nurture of children."

Question and Problem

1. Justify the statement that "the men could not have carried on in the home-building west if it had not been for the women."
2. What is the distinctive work and place of woman in the world?

EIGHTY-SEVEN

"BROTHER BRIGHAM IS DEAD"

When President Young passed away in 1877, a nerve snapped in the community which he had founded. People said to one another, in the home and on the street, "Brother Brigham is dead—what'll we do now?"

Everywhere among his home-folk he was called "Brother Brigham," just as the Prophet had been known among his people as "Brother Joseph." And, although there were other Josephs and other Brighams, yet to the Saints there was only one Joseph and one Brigham; and so you had no trouble in being understood when you spoke of these two much-loved men by their first names.

That "what'll we do now?" told how the heart had dropped out of things for the "Mormons." He had been the most approachable man in the world to them. No secretary between him and you, no long wait in an ante-chamber,

no formalities to go through. You just went in and told him your story, and he listened with both ears—his eyes meanwhile traveling between your lips to your eyes, his two hands on his knees, and his body leaning forward in his chair in earnest desire. And you had your answer before you got through, so alert and forehanded was his mind. That, of course, was at a time when the business of the church was nothing to speak of as compared with what it is to-day.

You might be the wife of some man whom "Brother Brigham" knew and called by his first name. Your grievance might be that he did not give you enough money to run your house on. "All right, Sarah," the President would say, "I'll have a talk with William." After which you were dismissed with a firm hand-shake and taken to the door by the great man himself. Presently you got the necessary funds to oil your domestic machinery; your spouse looked sheepish as he gave it to you; and you guessed, quite naturally and very correctly, that your husband had been "talked to." All of which, you thought, was better and more effective than taking your troubles to a policeman or the court. Of course, that method would not do to-day, but it served the purpose very well then.

Or you might be a suspicious stranger come to get information (or misinformation, as it more often proved) that was to go into a magazine article or a book. In that case you had all sorts of trouble getting to see him. As likely as not the President met you out on the sidewalk in front of the Beehive house, instead of in his office, and talked with you and eyed you up and down without in the least appearing to do so, till he had your "number," as the street parlance has it. And if, as you stood there sparring mentally, a yoke of oxen hitched to a wagon happened to come down the street without a driver, the President would excuse himself, go out into the street for the animals, lead them to the walk, and hold them there till the owner came

up. And then, if he deemed it wise, he asked you into the office and had a "good talk" with you. If not, you were dismissed very graciously, and went about your business, and wrote your article or book about the "Mormons" to suit yourself.

Or you might be a poor man who found it hard to get on in the world, and wanted a job so that you might get something to eat for yourself and family. You got a hearing just the same. And you were sure, before you went to see the President, that you would not be scolded for being in your situation, although you might be asked a lot of questions about your affairs and be advised as to how to make a better go of it. And then, instead of being given money or provisions and thus having your pride and self-respect taken away, you would be set to work on the cobble-stone wall just east of the temple block and he paid you for your labor in tithing office orders. Or you might be sent out on the new railroad, part of which the President was under contract to build.

Or you might happen to be in his company on an occasion when a thief is brought into his presence. It may have been on that journey West. The thief has been caught in the act. The President goes into a towering rage, for he has no use whatever for people who steal. Stealing is altogether inexcusable in any one, he thinks. And he lets go his wrath in unmeasured terms on the culprit. If some one warns the President that this man may be a member of a gang of thieves and that he may retaliate by taking his life, the President only answers, "I'd rather be killed than live among thieves!" A thief got no quarters from him.

But no matter who you might be you went to the funeral in the great Tabernacle, heard the deep tones of the great organ, and listened to what was said of the man who had guided the destinies of the "Mormon" people for thirty-three years. Most critical years they were, too—the most critical in the entire history of the Church since the beginning. And then you went home and thought and talked

about the kind of man Brigham Young was, and called to mind the many wise things he had said.

You remembered, for instance, what he had said about that much-talked-of subject of the grace of God and who are saved.

"The best man that ever lived," you called to mind as one thing, "only just made out to save himself through the grace of God. The best woman that ever lived on the earth has only just made her escape from this world to a better one, with a full assurance of enjoying the first resurrection. It requires all the atonement of Christ, the mercy of the Father, the pity of the angels, and the grace of the Lord Jesus Christ to be with us always, and then to do the very best we possibly can, to get rid of this sin within us, so that we may escape from this world into the celestial kingdom."

And then you remembered his breadth and liberality, for he had not been a narrow-minded sectarian. "Millions have passed away, both in Christian and in the heathen world, just as honest, virtuous, and upright as any now living. The Christian world say they are lost; but the Lord will save them, or, at least, all who will receive the gospel. The plan of salvation reaches to the lowest and most degraded of Adam's lost race. Is He going to save all in the same glory? No. It is impossible."

Brigham Young, too, as you recalled, had some liberal views about the right of every man to do his own choosing in this world: "All rational beings have an agency of their own; and according to their own choice they will be saved or damned. The volition of the creature is free; this is the law of their existence, and the Lord cannot violate his own law; were He to do that, He would cease to be God. He has placed life and death before His children, and it is for them to choose. If they choose life, they receive the blessing of life; if they choose death, they must abide the penalty. There is not a being upon the face of the earth that would

be deprived of the free exercise of his agency so far as he does not infringe upon the rights of others."

And then there are the great man's words on the devil, you remember. "Who owns the earth? Does the devil? No, he does not—not a foot of land does he own. He is an intruder. This earth belongs to Him that framed it. The devil destroys, God builds. Show me one principle that has originated by the power of the devil. You cannot do it."

And then he said this also about salvation—a beautiful thought: "I have heard a great many sermons, prayers, and exhortations for people to go and get religion and have their names written in the 'Lamb's Book of Life.' I want to inform the whole world that their names are written there, and there they will remain to all eternity unless they by their evil acts blot them out. Is there ever a time when they will be taken out of it? Yes; when they become sons of perdition, and not till then. Every person has the privilege of retaining it there for ever and ever. If they neglect that privilege, then their names will be erased, and not till then."

"'Mormonism' keeps men and women young and handsome;" he says, "and when they are full of the Spirit of God, there are none of them but will have a glow upon their countenances; and that is what makes you and me young; the Spirit of God is with us and within us."

Question and Problem

1. Explain some of the simple things that go to make greatness in any one.
2. What is meant by the saying of a certain great artist—"Perfection is made up of trifles, but perfection is no trifle."

XII
Conflict

AND he that overcometh, and keepeth my works unto the end—to him will I give power over the nations. And he shall rule over them with a rod of iron. As the vessels of the potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.—Jesus to John, the Beloved apostle.

EIGHTY-EIGHT

"LIFE'S BEAUTIFUL BATTLE"

For many long and bitter years after the Latter-day Saints came into their mountain home they had a struggle with the natural elements, with Indians, and with non-"Mormons."

But they made peace with all their antagonists. For there never has been a time in the history of "Mormonism" when the Saints were freer to go about their business than now, as they enter upon the second hundred years of their existence. They have conquered the soil and nature generally; no more are they troubled by the skulking "savage" in their settlements; and they have the friendship—at least, they do not have the enmity—of the whole world.

Not that the battle is over, by any means. No doubt the same old struggle will go on—but in a different form. With the present and the next generation of "Mormons"

the struggle will be *inner*. They will have Babylon to contend with, as our forebears used to put it—"the world, the flesh, and the devil." And it remains to be seen whether they will show the same fighting spirit as their ancestors. Our fathers and mothers did not give up.

In this chapter we shall be concerned with the early battles with nature; in the next chapter, with the contest with the Indians; in the one to follow that, with the disagreements between "Mormon" and Gentile.

This experiment in miniature nation-building, upon which the "Mormons" entered in 1847, better than anything else, shows the power of adjustment that inheres in the new faith.

Almost without exception the individual members of the Church had lived in long-established settlements. Few of them were pioneers in anything. Most of them had gone to Missouri and Illinois from the East, in the United States. Some of them had gone there from Canada, and a few from England. But all of them had been accustomed to a cultural life.

In the new home, however, they possessed—at least at first—almost none of the comforts and not all of the bare necessities of life; and these they had to fight for, tooth and nail. The situation was entirely new in nearly all of its aspects. Yet they made the necessary adjustment. They altered their environment to conform to their habits of life. If intelligence consists in making adaptations, then the "Mormons" were intelligent. For they did that.

First of all, the new situation developed a new type of leader. Not always when a new situation calls for new leadership, is there an answer to the call. But there was here. Brigham Young arose. In the spiritual regime of the preceding period Brigham Young would have taken second place to such men as Orson Pratt, John Taylor, and Wilford Woodruff, who were of a decidedly spiritual tem-

perament. But here, where the material was in the ascendant and where executive ability was needed, he came immediately into prominence. This was partly due to the fact that he was the senior apostle, but it was due in part also to the fact that he was more at home here than any of the others, that he was fitter to cope with the new situation.

And then, too, the "Mormons" transferred their ideals of obedience to the new leader. They had to in order to survive. The new conditions called for an assemblage of man-power, for mass movement in everything, for the sinking of the individual in the group. The Saints were accustomed to follow the leadership of Joseph Smith in spiritual matters; they now followed the leadership of Brigham Young in material concerns. Nor need we be surprised if we find the new leadership more autocratic than the spiritual had been. The times called for a one-man power. Never have the heterogeneous elements in "Mormonism" been so thoroughly fused, so integrated, so dominated by a single purpose as when its adherents were struggling for physical existence.

The first task of the settlers was to subdue the soil—which was no easy one.

To begin with, they found the ground too hard to plow. So they dug a ditch from a near-by creek to the place which they wished to cultivate and which they flooded with water. But they also discovered that they had to irrigate the soil, as a rule, before the seed would grow to maturity. Thus they developed a system of irrigation—which was something new in modern America. Parley P. Pratt speaks of having raised part of a crop without irrigation that first year in the Valley, but in general things had to be watered before they would grow. It was not till later years that dry-farming was developed in the West.

After that the "Mormons" had trouble in keeping their fields and gardens from being consumed by insects—crickets

and grass-hoppers. But here their efforts were seconded by nature herself, come to the rescue.

The two thousand and more men and women in the Great Basin during the winter of 1847-8 fared pretty well on what they had brought along with them from the Missouri. But they would have to raise a good crop the year following, if they were to survive. So they planted five thousand acres to winter wheat and several hunderd acres to other crops. By June the fields and the gardens were beautifully green, and the hearts of the pioneers were glad.

Then came hordes of crickets. These pests fell upon the growing crops eating everything before them. It looked very much as if they were organized, so orderly was their progress through the grain fields. Not a blade remained behind them. The feelings of the settlers can easily be imagined, as their food supplies thus rapidly disappeared before their very eyes and they were brought face to face with starvation.

The settlers were defenseless. They dug deep trenches round the fields and filled them with water; they attempted to encircle the pests with fire; and they tried to drive them back with brooms, clubs, and other weapons. But all to no effect. So, in utter despair, they threw up their hands.

A savior, however, was at hand in the sea-gulls. These came in great clouds from somewhere. They hovered over the fields uttering their peculiar, plaintive cry. At first the settlers thought the birds had come to finish the work of the insects. But it was not so. The gulls lighted; they gorged on the insects; then they flew to the lake-shore and there disgorged; only to go back to the fields to eat again. Feeding and vomiting, feeding and vomiting—this went on till the fields were clear of the destroyer.

And now Utah has a sacred bird—the sea-gull. In later years the "Mormons" erected a monument on Temple Square to commemorate this salvation of an entire colony. It is the only one ever erected to birds.

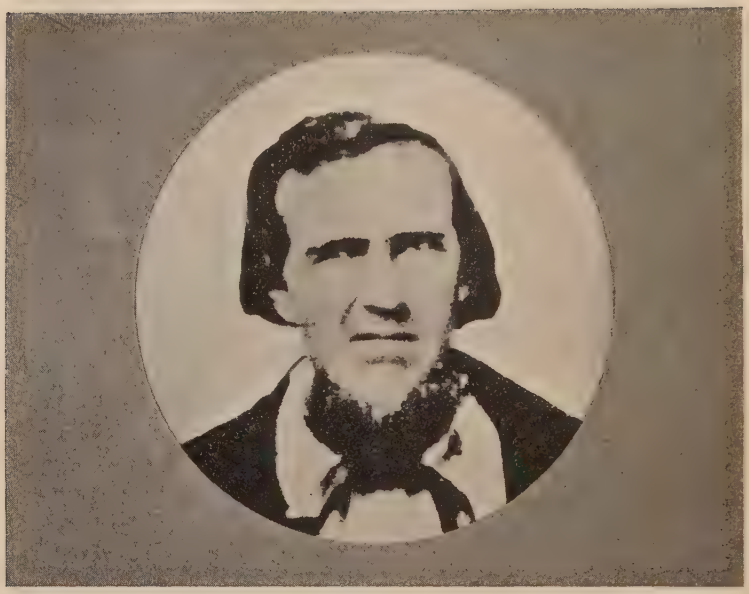
The first efforts of the "Mormons" to overcome the handicap in the matter of manufactured goods, we have already spoken of. But here, too, they received a fresh supply from a source they had not expected.

By the summer of 1849 their supply of clothing was giving out. It was too far to "the states," and besides where was the money coming from? But along came freight wagons, loaded with goods for California. When, however, these wagons got to Salt Lake Valley, the men heard that ships with merchandise were unloading on the coast. Moreover, the air was filled with rumors about gold, and every day men were passing them in a mad rush for the gold fields. So all kinds of supplies were traded for horses and light vehicles, and the Saints profited in a way they had not expected.

Other years the crops suffered from grass-hoppers and from drouth, but the damage was not so great nor the prospect so hopeless. And as machinery was brought into the settlements and set up, the people were less helpess in respect to clothing.

Question and Problem

1. Account for the manner in which the Saints overcame their first battles with the soil.
2. Are we less or more important on nature now than then? Explain and give your reasons.



EIGHTY-NINE

A "MORMON" LEATHERSTOCKING

It goes without saying that the "Mormon" pioneers had trouble with the Indians, both on their way West and also when they came to make settlements here and there in the valleys of their mountain home. There would be something very unusual in the situation if that were not the case.

But, on the whole, the "Mormon" leaders handled the natives with more justice and fair dealing than has been the custom in America. And the finest example of this square deal to the Lamanite is to be found in the conduct towards them of Jacob Hamblin, who was often called when he was alive "the 'Mormon' Leatherstocking."

On the westward trek of the "Mormons" bands of Indians frequently visited their camps. No doubt these native war-

riors were as much surprised on seeing long lines of covered wagons passing through their lands as were the few whites along the trail, whether settlers in Iowa and Nebraska or hunters and trappers. And the red men had greater cause to be interested in this hegira of the "Mormons."

These visits, it may be surmised, were not merely to satisfy curiosity, but also to see how the land lay for a theft of horses and cattle. At any rate, many a horse and steer or cow was stolen from the Saints by the Indians. That, however, was as far as the natives went on the plains.

It was different, though, when the "Mormons" attempted to make settlements on territory that was supposed to belong—and did, as a matter of fact belong—to the Indians, as ownership goes in this world. Two chiefs, Wakara and Pocatello, were the main trouble brewers in early Utah —Wakara in the south and Pocatello in the north.

In the southern settlements depredations were committed by Indians, which drove the towns-men to protective measures. Wakara demanded the body of a man who had somehow offended him—which was, of course, refused. Then things began to happen. Cattle were run off by the natives; a fort in Spring City was destroyed by fire; and Lieutenant Gunnison, a government surveyor, with his cook, was killed in the Sevier valley. The whites, on their part, during this war period, killed some of the natives. In 1856 some of the smaller settlements had to be abandoned on account of the danger from the red men.

In the northern settlements there was not so much of destruction and bloodshed. The Indians looked on the settlers in Cache Valley as having stolen their best hunting grounds. And so they drove away cattle frequently. Once an Indian thief was captured, and because the whites would not give him up, a fight was engaged in. Two persons on each side were killed.

It was not what was done that is interesting to us here, however, but rather what might have happened. Preventive

measures are rarely so spectacular as the other kind, but they are better. And one of the most helpful men among the "Mormons" those days in this respect was Jacob Hamblin.

Jacob Hamblin was born in Ohio, in 1819. Against the wishes of his wife and his parents, he joined the Church when he was twenty-three—which was thoroughly characteristic. In the end, however, he had the extreme happiness, as he looked at life, of baptizing all three not long afterwards. When he came to Utah, he located in Tooele Valley.

By the very old men of to-day who knew him Jacob Hamblin is remembered as a tall, thin, angular man, whose voice was so low that you had to get very close to him and to listen with all your attention, but which was for that reason immensely impressive, especially to the Indian. Always he rode astride a horse, sometimes in a saddle, but often on a blanket. For Jacob Hamblin did not devote his peculiar talents to the making of money.

Some of his views about a white man's dealings with the American Indian, no doubt, came from President Young, for whom Hamblin had prodigious respect; but most of them—the tap-root ones—came out of his own native sense of justice and the square deal.

Brigham Young believed it was better to feed the Indians than to fight them. Or, strictly speaking, he thought they ought to be taught the art of getting "their sustenance," as he put it, "from the ample and sure resources of mother earth," than from "the uncertain chances of war and game." Often he used to say, "Let them be surrounded by a peaceful and a humane, benevolent policy."

Hamblin's own nature is indicated in one of his first contacts with the red men. He had been sent out with others to "hunt" the Indian. When the white men found the native camp, they surrounded it. The chief came out and said, as Hamblin gathered from his gestures—for he could not then understand the native language,—"I have never

hurt you, and I do not want to. If you shoot, I will; but if you do not, I will not." And so he gave the Indians a promise of safety, although he took them to the town.

His superior officer nevertheless decided to shoot the natives. Hamblin threw himself in front of the red men, at the same time saying, "If any one is to be shot, I will be the first." No one was shot.

Here is how he put the thing: "Such an influence came over me that I would not have killed an Indian for all the cattle in Tooele Valley!" Afterwards he came to feel that if he always dealt justly with the natives, he would never be killed by them. And he had this feeling so strongly that many times he risked his life in the most daring situations—as others thought.

And indeed he had some narrow escapes. Once Big Foot lay in wait for him on a certain trail, but a premonition that death lurked there made him take another path.

He lived among the Indians for the purpose of learning their language and studying their habits of life. Always he sought to put himself in the Indian's place, in order to get his point of view. The white man had driven, robbed, deceived, and lied to the Indians. Moreover, they were barbarians and could not grasp the higher views of life. Besides, they had their traditions and ways of looking at things, which are different from ours. Also he found that the Lamanite was open to reason and fair treatment. He never lied to the Indians.

Accordingly his influence with the natives was almost unbounded. Once, after some emigrants had been butchered by some savages, white and red, in Mountain Meadows, he received a note from President Young to escort a train of emigrants on their way to California. He did so, and undoubtedly saved all their lives.

As they approached the Muddy Creek, Hamblin learned from a Moapat Indian that the natives ahead were preparing to attack the company. He therefore went on, before the company. Calling them together, he smoked the pipe of

peace with them. After some difficulty he persuaded them to accept some presents and to refrain from their contemplated attack. But he did more in his unrivaled tact. He engaged the Indian chiefs in conversation all night that they might not be out of his sight.

On another occasion he probably saved the southern settlements from no one can tell what devastation. A Gentile cattleman in Grass Valley, east of Richfield, killed two Indians and wounded a third. The whole tribe shouted for vengeance. Not only the killer, but every white man, was in danger. Hamblin, with two other men, non-"Mormons," went to see the offended natives. Twice his bishop warned him that it meant certain death if he went on. But he went on, fearing nothing.

Twelve hours the meeting lasted with the chiefs—twelve hours of wrath and violent speeches on the part of the younger warriors, and of quiet persuasion on the part of the discreet "Mormon." Hamblin won the lives first of his two companions and then of himself. And the colonies were saved. In an article to the *Deseret News* some time later the friends praised their savior. He "behaved with admirable coolness," they said, "not a muscle of his face quivered, not a feature changed as he communicated to us, in his usual tone of voice, what we then fully believed to be the death warrant of us all. No braver man ever lived."

Although Jacob Hamblin generally carried a gun of some sort, his dependable weapon was prayer and the most absolute trust in God—a strange and unusual thing in an American scout and frontiersman. And many a time his life was saved from starvation, from the cold, as well as from the Indian arrow by a simple appeal to that source of power.

He ate with the Indians, he slept with them, he talked their language, he prayed with them for the rains to save their crops, he took one of their boys to rear in his own way, he thought their thoughts, and reasoned in their simple

ways—till he knew more perhaps than any other American ever knew of the native, and exerted far more influence with them. And it is safe to say that no one has ever fought them with a more effective weapon.

Jacob Hamblin was the true "apostle to the Lamanites," and had the same spirit their ancient prophets had, with the same estimate of human values that they had.

Question and Problem

1. Account for the tremendous influence of Jacob Hamblin over the Indians.
2. In your own life how powerful have sincerity, frankness, and honest-dealing been as against the opposite qualities? Explain.

INSIDERS AND OUTSIDERS

One of the reasons why the "Mormon" people came West and settled in the Great Basin of the Salt Lake was that they would not, in all probability, be disturbed by the Gentiles, as they had been in the States of New York, Ohio, Missouri, and Illinois, but would be left alone to work out their peculiar problems in their own way.

First of all, the place was isolated. It was more than a thousand miles from the nearest settlement eastward and almost the same distance to the western sea, where there was then no population to speak of. And then, it was not looked upon as such an attractive place as to tempt the lustful eyes of the mere seeker after wealth into staying here in preference to going on to the land of eternal sunshine on the coast. Besides, if the Gentiles should come here later in such numbers as to be troublesome, the "Mormons," as

their sagacious leader once declared, would themselves be the "old" settlers, and in that event would not be very apt to be again driven from their homes. So, on the whole, the Saints had every reason to be satisfied with their new location.

It was not long, however, till the old friction between the insider and outsider returned, only in a somewhat different form. And this friction was to continue almost down to our own time.

The first difficulties arose out of the form of government which the Congress had provided for them—the Territory.

Under the situation there was only one thing, logically and properly, for the Congress to do. That was to grant the "Mormon" people statehood, as it had done about the same time in the case of the Californians. Certainly the Saints had as good reason to expect statehood as the people on the coast. They had a larger population; they were more homogeneous; and they were more accustomed, as a group, to self-government. Had the "Mormons" been granted statehood then, most of the trouble which they were to have with the Gentiles, as well as all the misunderstanding with the Federal government, might have been avoided. But they were organized into a Territory.

They would not, however, have greatly objected to the territorial form of government if they could have had a say in the matter of their officials, or, at least, if all the appointees had been chosen from among themselves. Until almost the very end they had taken for granted, in their political innocence, that this would be done. But the privilege was denied them.

Herein lies the undemocratic, and therefore the un-American, feature of the territorial form of government. In the case of the "Mormons" especially the right of self-government was violated. And herein, too, lies the chief source of friction between governors and governed. For

not only are such officials usually appointed from among outsiders, but very often they are men of inferior abiliy—else how can we account for the fact that they will accept the low salaries for such places and that they will thus put themselves in the position of "intruders"?

So much must be said as a preparation for what is to follow.

One of the appointees of the President was a man from Illinois. His name was William W. Drummond. With him he brought a woman whom he introduced everywhere as his wife. She was not his wife, however, for the real Mrs. Drummond, as a friend of the family revealed when he visited Utah, remained in Illinois and was without means of support. To be sure, these domestic matters of his honor were unknown to the President; otherwise, of course, Drummond would not have been appointed to a judgeship in Utah. For there is no difference of opinion as to his unfitness for the job.

As soon as these matters in his private life leaked out, Judge Drummond left the Territory, with his paramour. He went to Washington. Arrived at the Capital, he resigned giving his reasons. They were not at all complimentary to the "Mormon" people. This Drummond letter, however, had been preceded by one from another Federal judge to the same effect—George P. Stiles, a dissenting "Mormon" who had been excommunicated from the Church for immorality. And it was followed by two other letters—one from an ex-mail carrier, W. N. F. Magraw, and one from an Indian agent in the Upper Platte, Thomas S. Twiss.

These four letters to the heads of the government at Washington together contrived to create the impression there that a state of rebellion against the Federal government existed in Utah. No law, it was asserted, was recognized by the "Mormons" except that of the Church authorities, and in order to show their contempt for the

general government and its officers the Federal court records had been burned. Moreover, neither the property nor the life of a Gentile was safe in Utah, because of the secret, oath-bound emissaries of Brigham Young and the priesthood.

As a result there arose from all parts of the nation a bitter feeling against the Saints. Newspapers everywhere thought "something ought to be done about it." Some of the editors became inflammatory. Neither at Washington nor anywhere else did any one ask whether the charges were true. They seem to have taken that for granted. Had President Buchanan ordered an investigation, a great deal of effort, hard feelings, and money might have been saved by both sides. Especially was such an inquiry demanded by the situation, since the "Mormons" denied that any state of rebellion existed. Also they denied all the other charges.

But no investigation was made. It is probable that politics and the impending secession had something to do with it, as has been claimed. Buchanan was a Democrat. The Republicans had put into their platform a plank in which they promised to handle the "twin relics of barbarism —slavery and polygamy." And so, it is asserted, the Democrats must do something in order that their opponents might not have an advantage over them. At all events, President Buchanan ordered an army of more than two thousand to Utah to quell the "rebellion" there. With the soldiers went a new set of officers, who were to be installed and protected. This step on the part of the President met with the hearty approval of the nation.

When news of the army reached the Saints in Utah, they were in the canyon celebrating the tenth anniversary of the entrance of the pioneers into the Great Basin.

The shock was overwhelming.

They were conscious of not having done anything to

merit such treatment. They had not resisted any law. They had burned no records. They had driven away no officials, nor poisoned any of them. True, they had criticised them and their acts, but that was their right as American citizens. And so it was no wonder they looked upon this sending of an army against them as another effort to destroy them and their faith.

"Mormon" leaders, therefore, were determined to resort to heroic measures. The army should not enter the Valley. And, if it did, the soldiers should find there neither people, nor provisions, nor any evidences of civilization. For the inhabitants of the Valley would move south, and the town should be set on fire till, as President Young said, "not one building, nor one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay that will burn shall remain, and our enemies shall find it as barren as when we came here."

And active preparations were made to carry out this plan. The militia, called the Nauvoo Legion, as the army got within easy reach, harried the trains of wagons, burned the grass in front of them, and otherwise interfered with their progress. Also the people moved out of their homes in Salt Lake City and to the north, houses and barns were filled with straw, and everything put in readiness for setting the towns on fire. It was one of the most dramatic events in American history.

By this time it was the spring of 1858. Colonel Kane, in disguise, came to the City, talked with both the new governor and with President Young, and effected a sort of compromise. The governor came to the City and took up his residence here. And later the army passed through the City to Cedar Valley. But the Saints had all gone south as far as Provo. And so the soldiers marched through a deserted town. For, in the face of their previous experience with soldiers in Missouri and Illinois, the "Mormons" were not willing to trust to the discretion of any army, not even

Uncle Sam's. And it is hard not to blame them under the circumstances.

This exodus of between thirty and forty thousand people—the third in their history—turned the sentiment of the nation in their favor. "When people abandon their homes," said the New York *Times,* "to plunge with women and children into a wilderness to seek new settlements, they know not where, they give a higher proof than if they fought." And sentiment turned against the President who had ordered this wasteful method of dealing with American citizens, which cost twenty million dollars. It has gone down into history as "Buchanan's Blunder" and "the Contractor's War."

Question and Problem

1. What would you have done, do you think, in the situation that confronted Brigham Young?
2. How may friction sometimes be avoided between peoples and persons?

XIII
Service

IF it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!—Jesus to Joseph Smith.

NINETY-ONE

A GOOD TURN EVERY DAY

It has already been seen in this book how "great is the worth of souls" in the "Mormon" conception of things. Nothing in the universe is so valuable as the human personality. That is the doctrine of the Church.

This being the case, it follows logically, as we have also seen on more than one occasion, that the most important work that one can be engaged in here below is the work of saving mankind, including ourselves. By the side of this, money or place or power does not count in the long run. Said the Lord to Peter Whitmer, Jr., in a revelation, "Now, behold, I say unto you that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me."

There used to be a time when all the Christian world taught

that the only thing you had to do in order to be saved, was to believe in the Lord Jesus. And a good many people still think this to be the case. That idea gave rise to the notion that "good works" do not count by the side of this belief. As a matter of fact, priests and ministers continue to absolve murderers before their execution, in the belief that their acceptance of Christ, even at the end of a life of sin, will wipe away all the blood stains of their victims from their hands.

In such a doctrine the Latter-day Saints take no stock whatever.

Not that they do away with belief in Christ. No religious body in the world advocates more strenuously the idea of faith than do the "Mormons." Indeed, they once cut off the Church one of the twelve apostles for teaching that the death of Christ was not necessary to our salvation. Their literature is full of statements to the effect that faith in Christ and the atonement is essential. Here is one of them: "Christ, the Son of God, cometh unto his own that salvation might come unto the children of men, even through faith on His name. * * * Wo unto him who knoweth that he rebelleth against God! For salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ." That is from the *Book of Mormon* (Mosiah 3:9, 12).

In one sense, of course, it is faith in Christ that saves men. For without faith in Him no one would take the road to salvation, let alone keep it once he had taken it. Faith it is that brings about whatever change takes place in the human heart. Moreover, as we have seen, faith is a positive force working for righteousness in the world. All this the "Mormons" believe and teach.

But they do not stop there. They argue that genuine faith in God leads to good deeds. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." That is the strong language of

John. And the Saints think this is sound doctrine. It is of no particular value for the physician to say that a patient has a bilious fever and that a certain prescription will do him good. He must give him the remedy. Just so, according to the Saints, with religion. Belief is not enough. There must be action. One must *do* something.

And so the "Mormon" Church opens the way for work on the part of all its members looking to the salvation of somebody—themselves or some other person. There is no body of religious worshipers in the world that provides so many avenues for active participation in service for self and others as the "Mormon" Church.

First of all, the Church requires of all its members a live belief, not only in the principles of revealed religion as these are taught, but also in the application of these principles in daily life. This seems an invidious distinction, but it is insisted upon. For "Mormonism" hates religious hypocrisy most of all—the posing by one as being something he is not.

But the Church demands, secondly, that these principles be actually applied, not merely a concession that their application would be a good thing. No one, for instance, will be placed in any responsible position in the organization unless he pays his tithing and observes the "word of wisdom"—that is, refrains from the use of tea and coffee, tobacco, and intoxicating beverages. Of course, too, all "Mormons" are supposed to be industrious, honest, and virtuous. And President Young once, when a murderer was excommunicated from the Church, gave explicit instructions that the man was never to be readmitted. Latter-day Saints, therefore, who strive to "live their religion" are bound to be pretty good people, judged by any standard.

And then, besides, "Mormons" usually perform some service in the organization. There is no body of people anywhere in which its members do as much in the way of

service. Everybody works, who has any disposition at all to do so. The amount of voluntary, unpaid service performed in the "Mormon" Church passes all belief.

Here, for example, is the situation as it actually exists in one of the local divisions the Emerson ward, in Salt Lake City.

This particular ward comprises a total of one thousand seven hundred members, or three hundred seventy families.

To officer this organization there is a bishopric of three men, with a ward clerk, a choir leader, and a group of "ward teachers," numbering eighty-five. In this particular case the list comes up to ninety persons, all told.

Then there are five sub-organizations. These are the Relief Society, the Sunday School, the Young Men's Improvement organization, the Young Ladies' Improvement organization, the Primary Association and Junior Seminary. Each of these has a presidency of three persons, a secretary-treasurer, two or more instructors, and the first one named has, besides, a set of house-to-house visitors, called "teachers." Thus in this case we are using as an illustration the full list reaches the total of two hundred twelve men and women.

In addition to this are the "quorums" of priesthood, which include six organizations—high priests, seventies, elders, priests, teachers, and deacons. Now, each of these is officered by a presidency of at least three persons, a secretary, and one or more teachers. Where there is a full quorum of seventy in a ward, as sometimes happens, we must count seven instead of three presidents. So that in these priesthood organizations we have at the least twenty-nine persons, men and boys.

This does not take into consideration a number of committees—old folks, home night, genealogy, choir, recreation, and boy scouts. These number, all told, thirty-two. Nor does it include the sixty-three members of the choir. So that to officer this ecclesiastical division of the Church

called a ward there are required a total of three hundred men and women. Some wards demand more, and some less, than this number.

These people who work in the organizations we have named are chiefly younger persons—that is, under the age of say, sixty years. But there is also work for the older men and women to do, if they wish it. That is "work" in the temples, chiefly for the so-called "dead." This, too, is a form of service as the Latter-day Saints view the matter.

All this service is not only voluntary, but unpaid also, except in the case of the bishop and the ward clerk, who are paid a nominal figure. For none of these persons devote all their time to their organizations. It is in addition to whatever they do to earn a livelihood.

This is not to take any account of the larger division, known as the "stake." This comprises any conveniently situated group of wards, and is officered by a presidency of three, a stake clerk, a high council of at least fifteen, and from four to fifteen persons to officer the five auxiliary associations. This would be a total of at least forty men and women in a stake. And as all of these live in some of the wards included in their particular division, those living in any particular ward must be counted in the number of workers in that ward.

Question and Problem

1. Find out just how many persons are active workers in your ward, whether in the ward or in the stake.
2. What effect does service have on the development of character?

NINETY-TWO

"THE GLORY OF GOD IS INTELLIGENCE"

A good many people have charged the "Mormon" Church with fostering ignorance in its adherents. The truth is that no community puts a greater premium on intelligence, on knowledge, than the Latter-day Saints.

That this is actually the case it will be our task to show in this and the following chapter. In the present chapter we shall be concerned with the teachings of the Church with respect to learning. The chapter that is to follow will detail the efforts of the "Mormon" people to apply these teachings in their individual and community life.

God is the "Mormon" ideal of character. Nor is this an empty statement. It is reiterated in "Mormon" literature and sermon till it has become a common-place expression.

No Latter-day Saint but believes that he is in truth a son or a daughter of God. Also he believes that ultimately, through the exercise of intelligence and will coupled with the guidance of the Holy Spirit, he may become like God in his personal qualities. This idea forms the basis of the "Mormon" conception of human development.

Now, the outstanding characteristic of God, if we may put it thus, is His intelligence. That is one of the basic ideas of "Mormonism." Says a revelation to its first prophet, "The glory of God is intelligence, or, in other words, light and truth." But "Mormonism" would go further than this. It would point out some of the ways in which God's intelligence is manifested. "This is my work and my glory," says another revelation of the Lord to the Prophet Joseph Smith—"to bring to pass the immortality and eternal life of man." And so, accepting these two passages as fundamental in their application to God and believing that man is the child of God, the Latter-day Saints describe intelligence in its highest manifestation as working through service.

Moreover, according to the "Mormons," intelligence, or the light of truth, "was not created or made, neither indeed can be." Also intelligence "acts for itself." That is, it is free—"otherwise there is no existence." "Mormonism" takes no stock in the idea of Fate, nor in the doctrine of predestination. "Men are agents unto themselves," declares another of the revelations to Joseph Smith. Adam was free to choose his course, is the statement not only of Paul, but of the modern prophet as well.

These ideas about God lie at the very root of the "Mormon" religion. And they are held up insistently before young and old, and have been for a hundred years.

The idea of eternal progression along the lines suggested has proved a great stimulus in the Church of Christ in our times, as one might easily suppose. Sometimes it has been conscious, but mostly it has been an unconscious influence,

as fresh air and sunshine usually are. But this idea has been reinforced by divine commandments urging improvement of the mind.

"Whatever principle of intelligence we attain unto in this life," says the Prophet, "it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." That was quoted in another connection, but it will bear repetition in this connection. Not only, therefore, is intelligence essential in this world, but it is necessary in the world to come. Indeed, it would appear from this statement of the Prophet that intelligence actually forms the basis for character differences in the next life as in this—which, incidentally, is a new idea in Christian theology.

"Seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." That was said to the Saints in Kirtland in 1832 (section 88, verse 118). In one of the revelations to him the Prophet was advised to "study and learn, and become acquainted with all good books, and with languages, tongues, and people." Since this was given in connection with the "school of the prophets" held at the time in Kirtland, it probably was intended for others also.

Latter-day Saints, therefore, are enjoined by the highest authority in their church to cultivate their minds, through prayerful study of good books on various subjects, because to be intelligent is not an advantage in this world merely but in the other world as well. And it must be borne in mind, too, that this injunction is as much a part of their faith, their religion, as any other principle. So that no "Mormon" can be a high-grade one, who persists in remaining unintelligent. And the reverse of this is true. The more intelligent a Latter-day Saint is, other things being equal, the better "Mormon" he may be. Hence the idea that some dissenters have expressed that they have "outgrown"

their religion by sheer increase of their intelligence or knowledge, is all non-sense. Not their intelligence, but something else, led them out of the Church. It may have been insufficient knowledge of "Mormonism" or an inability to make a satisfactory adjustment between the truths of religion and the truths of science.

"Mormonism" has not been so much disturbed as other Christian churches by the quarrel which has been long waged between science and religion. There have been two reasons for that.

In the first place, "Mormonism" has never labored under the serious handicap of traditional dogma and interpretation that the older churches have had. They asserted, for instance, the older Christian faiths, that the earth is round, that it was made out of nothing in six days of twenty-four hours, and that man was moulded like an adobe from the earth. "Mormonism" never taught these ideas. Joseph Smith, even before Darwin's *Origin of Species,* remained silent on the question of the time it took God to create the earth. He did say, though, that the word "created," should be "organized," for the reason that the earth was made out of materials that already existed. And the apostle Parley P. Pratt ridiculed the idea that woman was made literally out of Adam's rib. Orson Pratt, the philosopher apostle, most probably studied the theory of evolution in his day and most likely entertained opinions respecting it, but, so far as we know, he never expressed any views on the question. So the Church has not had to retreat time after time before scientific discoveries, as so many others have had to do, in consequence of which no very great inroads have been made on our membership.

And then, in the second place, "Mormonism" has stuck pretty closely to a set of distinctions that have proved helpful.

For one thing, it has drawn a line of demarkation be-

tween facts and opinions, whether these have appeared in science or in religion. A fact is a fact, and will have to be accepted sooner or later, and the sooner the better, according to the "Mormons." But a particular interpretation of a fact or a set of facts may not be correct. Opinions, therefore, do not have to be accepted, merely because they are put forth by some one having a great name. Facts do not change, either in religion or in science, but interpretations are subject to constant revision. Darwin, we are told, would not now recognize his intellectual child.

And, for another thing, the "Mormons" make a distinction between scientific and spiritual truths, in respect to their methods. A scientific truth is obtained through observation and reasoning; a spiritual truth, through an actual contact of the human spirit with the spiritual forces of the universe. Then, too, so far as there is a conflict between religion and science, the exact point of difference, the Saints think, will nearly always be found not in the field of fact but rather in the field of opinion, or interpretation. It follows, therefore, that a scientist, who deals with the facts of observation, is not, as such, competent to speak authoritatively on spiritual matters, and that a theologian, who is concerned chiefly with spiritual experiences, is not, as such, qualified to speak authoritatively on scientific matters.

These distinctions should help to keep things clear when one wishes to accept the truths of religion *and* the findings of science. Thus "Mormonism," unlike some other Christian churches, does not stand in any great fear of secular scholarship, but encourages it in the belief that it will in the long run confirm the revealments of faith, just as has actually happened in the case of the "Word of Wisdom."

Question and Problem

1. Explain what is meant by the title of this chapter as it affects man.
2. Look into your own heart and mind with a view to distinguishing between the essentials and the unessentials.

NINETY-THREE

"LIGHT AND TRUTH" IN ACTION

With the intellectual ideals of the "Mormon" people in mind, which we outlined in the preceding chapter, let us now inquire into the manner in which these ideals have been applied in the individual and community life of the Saints during the past one hundred years.

The first attempt to embody these teachings in actual practice was known as the "school of the prophets." Mention has already been made of this institution in the early days of the Church.

There were schools of the prophets in Kirtland, in Independence, in Nauvoo, and in Salt Lake City. The one in Kirtland, which was established by the Prophet Joseph,

will serve to illustrate its methods and purposes in the various places where one was held.

It was organized in 1833. The revelation establishing it (section 88, verses 127-136) was given in December, 1832. At first it was held in the home of Joseph Smith, Sr.; but after the completion of the temple, it was held in one of the upper rooms of that building.

It was intended for "all the officers of the Church," or "those who were called to the ministry in the Church, beginning at the high priests" and going "down to the deacons." Whoever was appointed to be president, or teacher, was to "be found in his place." In other words, he was to be the first one there, so as to be "an example" to the others. "Behold, this is beautiful," said the revelation on the subject. Also he was to kneel down, when he got there, in remembrance of the "everlasting covenant." As the members of the school entered, he was to "salute them in the name of the Lord Jesus Christ." If, however, any were not found worthy of this salutation, they were "not to have a place in the school." Those who were worthy were to salute the teacher in turn "with uplifted hands" and a prayer. Everything was to be done with "prayer and thanksgiving as the Spirit shall give utterance." There was not to be any "contention" in the school, for that was "displeasing to the Lord."

As for the subjects taught there, they covered a wide range—English grammar, history, and foreign languages. Special attention was given to Hebrew and Greek as being the languages in which the *Bible* was written. These two languages were taught by a certain Professor Seixas, of Hudson, Ohio. Law seems to have been included in the school in Missouri after the Prophet arrived there in 1838. It was taught by A. W. Doniphan, a practicing attorney there. It was at one of these schools that Sidney Rigdon gave the series of lectures on faith, formerly published in the *Doctrine and Covenants.*

During the time the Saints were in Kirtland and Missouri, various efforts were put forth by the leaders of the Church to establish schools in which others than the priesthood might receive an education. In June, 1831, William W. Phelps and Oliver Cowdery were requested in one of the revelations (section 55) to "select and write books for schools in the Church, that little children may receive instruction." When the temple was finished, a "high school" was held in one of the upper rooms. Indeed, the school opened there even before the house was quite completed.

The conditions under which the "Mormons" lived in Missouri were such as to make it very difficult for them to open schools. Nevertheless, we know that schools were conducted in Far West in 1838-9. But there is almost nothing known of them.

Conditions were more favorable educationally in Nauvoo. We have already seen that provisions were made in the Nauvoo charter for a university. And it was organized and opened before any building was especially provided for it. The chancellor was Orson Spencer, a college graduate with a master's degree. Orson Pratt was a teacher of mathematics.

Other schools also there were—schools where children were taught the various branches of learning then given in grade schools. Of these we do not know very much. The *Book of Mormon* was one of the text-books, as was also the *Bible*. Eliza R. Snow was a teacher in one of these institutions.

The education of the children was not neglected even on the plains. Wherever there was a temporary settlement of the Saints—at Garden Grove, at Mount Pisgah, at Kanesville—some sort of school was opened where the youth might receive instruction. Before the Saints left Nauvoo on the westward trek, as we have stated elsewhere, President Young requested William W. Phelps to prepare text-books for use in whatever schools might be established on the

way and after the Saints should have become established in their new home in the mountains.

In that new home greater efforts than ever were put forth educationally. A university was provided for very early, with a system of graded schools for the children and the youth. Later three colleges were founded by the Church, and still later seminaries in places where they could be placed.

The University of Deseret, later called the University of Utah, was founded in 1850, only three years after the arrival of the pioneer company in the West. Five thousand dollars every year was to be set aside for its operation—a very large amount for that time. Here also Orson Spencer was the president—the first one—and he remained such till his death. Orson Pratt, too, was one of the professors. Presently schools were opened in every one of the wards of the Church in Salt Lake City. And elsewhere, too, wherever the Saints settled, the school-house was one of the first public buildings erected, and in many cases the very first one.

Then came the Brigham Young Academy in Provo, now the Brigham Young University, the Brigham Young College in Logan, and the Latter-day Saints' College in Salt Lake City. The first two of these higher institutions of learning were established in the time of President Young, the last one considerably later.

When Dr. Karl G. Maeser, a German educator who had joined the Church in his native land and a man of great natural ability as a teacher, went down to Provo to open the school, he was instructed by the President of the Church not to attempt to teach anything without the Spirit of God. This was pertinent because the two colleges were Church schools, in which theology and religion were the primary—at least, the basic—subjects.

In recent years a seminary system of theological instruction has been put into use in many towns and cities. These are intended to take the place of the Church high schools that were established in various central parts of the West where the Saints were located—St. George, Ephraim, Paris, Idaho, Rexburg, Idaho, and other points. That was before high schools were general in Utah and Idaho. But since the state has developed its high school system, these Church schools have been abandoned as fast as they could be, to be supplanted, so far as the Church is concerned, by the seminaries.

The seminaries are not, of course, part of the state educational system. They are intended to supplement the instruction given in the state high schools. A building for the purpose is erected conveniently for the pupils of the high school, an instructor is provided by the Church, and credit is given by the state for *Bible* courses. By educators generally throughout the United States this is considered the best solution of the problem of religious education in America. Two institutions of this kind have been established of university grade—one near the University of Idaho and the other near the Agricultural College in Logan.

In Utah one person in every ninety-nine is in some college; in the nation at large one in every two hundred twelve is in college. These are the figures for 1923. Twenty-four and seven-tenths percent of the boys and girls between the ages of eighteen and twenty in Utah are in school; fourteen and eight-tenths in the United States as a whole. Of the youth between sixteen and seventeen, seventy-one percent in this state and forty-two percent in the nation are in school. Of those between fourteen and fifteen, ninety-two in Utah and seventy-nine in the nation are in school.

Is it too much to believe that this difference is due to "Mormon" ideals in education?

As a matter of fact, this reaching out for education on the part of the Latter-day Saints is the direct result of the religion they have espoused, the emphasis laid on the basic necessity for intelligence, for knowledge, of which we spoke in a previous chapter. And this doctrine has been preached in season and out in all the "Mormon" communities.

Question and Problem

1. Explain why it is that the Saints are insistent on education.
2. Of what particular value will education be to you in your station?

THE "MORMON" MISSIONARY SYSTEM

One of the ways in which the Latter-day Saints perform service to their fellows is through the missionary system of the Church. And this, better perhaps than any other one thing, shows the spirit of service in the "Mormon" people.

With the exception of those who devote their whole time to the ministry, all the service given to the Church by missionaries, whether at home or abroad, is voluntary and unpaid. Indeed, in a sense, the missionaries pay for serving their Church, since they bear their own expenses while they are away from home.

In the early days of the organization the system by which the gospel was preached to the world was not so well organized as it became later. This has been evident

as we have gone on with our reading of this book. After men were called to go on missions, they went pretty much wherever their inclinations took them. This was not, of course, always the case, but it often was. Wilford Woodruff, while in England, was sent by his brethren to Burslem and other towns in the Pottery district, but presently he was directed by the Spirit to Herefordshire, where he labored for some months. Nor was the time the elders spent on a mission as definite as it is now. They stayed as long as they could afford to, or as long as they felt they were doing good, and then returned home. But in a little while we hear of their taking another mission, and yet another.

Moreover, during the first half of the century the missionary was always an experienced man. Of necessity he would have been converted to the faith, usually from some other church. At any rate, he was generally a profoundly religious man, and under a strong urge to preach the gospel. Very often he was asked to take a mission in answer to a desire to do so, even if this desire had been expressed to no one. And always he knew the essense of the Church's teachings, because this is what had brought him into its fold.

In later years, however, it became the practice to call younger and less experienced men into the ministry. This was probably owing to the fact that it was often impossible for the older men to leave their occupations and families to go into the mission field. And so to-day the great majority of the foreign ministry is composed of young men and women, mostly young men. For a few years ago the practice of calling women as missionaries was established. There are now about twenty-five hundred missionaries in the foreign service alone.

The use of the younger men and women in this work led to what is called the Missionary Home. It is located in Salt Lake City. The purpose of this institution is to give such preparation as may be in a short length of time. At first it was two weeks, but there is no doubt that the time will be

lengthened as circumstances warrant, till it will become one of the large institutions of the Church.

To be a missionary for a great organization like the "Mormon" Church is a distinct honor. And it should always be looked upon as such. No representative of the organization need apologize for it. Its principles will bear the test of the most careful scrutiny. Its organization is the best of its kind in the world.

This was felt to be the case, by its earliest representatives especially. For always they went to the most intelligent and prominent people first in whatever place they went to preach, instead of going to the humblest, the poorest, and the least influential—who came afterwards. In the Southern States particularly, where the masses are inclined to follow leaders more than they are in the North, the elders did this, on the assumption that if they got into the good graces of the leaders they would be less likely to meet with any disturbance in their work. Besides, the plain fact is that intelligent people are better able to appreciate the message of "Mormonism" than the ignorant.

At all events, the "Mormon" missionary has no need to be ashamed of his religion.

The successful missionary will find that he has got on in his work because he has these qualities:

First, an earnest belief in what he is trying to teach. Insincerity is the greatest sin here. People detect very quickly any evidences of it in one's religious work. This is where the early elders stood out. They knew, and therefore put into it their whole heart.

Second, a knowledge of what he is sent out to preach. "Mormonism" is a new message to the world. Also it is one of the most fascinating stories in the history of any religion. The First Vision, the revelation of the *Book of Mormon,* the Nephite Record itself, the story of the restoration of the priesthood, the things that men and women have been moved

to do for this New Christianity—these form the greatest narrative, the most thrilling events, in modern history. No one can help but be interested in these things. Besides, they are things that have happened in our own age. Therefore they are doubly interesting.

Third, the power to interpret the message of "Mormonism" in terms of the average man's life. People nowadays do not care, on the whole, for fine-spun distinctions in theology and religion. What they are looking for mostly is light on what they are trying to do. Great and small, rich and poor, we all have our moments when we wonder what it is all about, to use a street phrase. And we therefore welcome any new ray of light on the path we are treading with more or less uncertainty.

Now, "Mormonism" has this light. It tells man where he came from. It tells him why he is here. It tells him where he is going to from here. And it tells him how to conduct himself while he is here, so as to make his life tell for the most in the long run. And that is all that any one can reasonably ask a religion to do.

Fourth, the Spirit of God. This, above all, is the main essential. And the Spirit of God the missionary can get only through faith, prayer, and an upright life. This it is that, throughout the past century, has made conversions to the religion. Very quietly it has wrought its work in the hearts of people. One may plant, another may water, but it is the Lord that gives the increase.

Almost every one who has filled an honorable mission has come home with the feeling in his heart that it was a happy time in his life. And as he has gone on and as time has passed, he always remembers it as the happiest. That is because he has been engaged in service to his fellow man. Than the kind of service he has been engaged in, there is nothing higher.

Very recently, as we speak of time, there has come to be a

feeling that the foreign mission is not the only field in which missionary work can be done, but that here at home, wherever there is an organization of the Church, is as good a field for it as anywhere. And so in every stake and every ward there is a group of men and women set apart to "labor" with non-"Mormons" in these ecclesiastical divisions.

The Latter-day Saints have always been on the alert for opportunities to preach the gospel to the stranger. A good many of those who came to Utah in the Johnston army became Saints and stayed here. So too those who joined the rush for gold in California. Instead of passing through to the coast and getting their share of the glittering metal, they remained in the "Mormon" settlements and got the "Pearl of Great Price."

There are probably thousands of men and women in "Mormon" towns and cities who would join the Church if its principles were presented to them in the right way. This is therefore being done now on a scale never before attempted, and with very good results. In one stake alone—the Liberty stake in Salt Lake City—sixty-four persons were brought into the Church last year through the special missionary work.

Question and Problem

1. Explain why the Church spends so much effort in preaching the gospel to the world.
2. Find out just how much money is spent each year by the families in your ward and stke for the foreign mission.
3. Justify the statement that "where there is no missionary spirit there is no Christianity."

SERVICE THROUGH PRIESTHOOD

Another way in which service is expressed in the "Mormon" Church is through the channels of the priesthood.

We have in another place spoken of the two orders of priesthood among the Latter-day Saints—the Aaronic and the Melchizedek.

We have also referred to the democracy of this priesthood, its dissemination generally among the male membership of the Church—which prevents it from ever becoming priestcraft in the ordinary sense of the word, on account of its unwieldiness for that purpose.

It is from those holding the priesthood that all the offices held by the men in the Church are filled—the first presidency, the quorum of twelve apostles, the first council

of seventy, the presidency of the stake, the bishopric of the ward, and the lesser positions in both the stake and the ward.

The presiding, or general officers, of the Church are the first presidency, the quorum of apostles, the presiding patriarch, and the first seven presidents of seventy, the presiding bishopric.

The first presidency of the Church now (1930) consists of Heber J. Grant, a sincere, unconventional, and widely traveled man, with a rare combination of the practical and the spiritual; Anthony W. Ivins, whom many persons, both in and out of the Church, look upon as a superman, by reason of his all but infallible judgment, his wide and accurate knowledge, and his broad tolerance; and Charles W. Nibley, extensively known for his financial ability, his kindly, patient spirit, his great practical sense, and his broad experience of life, which has begotten in him a philosophical outlook.

The second quorum in authority in the organization is the twelve apostles. These consist at present of Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, and John A. Widtsoe.

Hyrum G. Smith is presiding patriarch.

The first council of seventy consists of Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Charles H. Hart, Levi Edgar Young, and Rey L. Pratt.

Sylvester Q. Cannon, David A. Smith, and John Wells comprise the presiding bishopric.

These twenty-six men constitute the leadership of the "Mormon" Church. They travel everywhere, one time or another, in the interest of the organization, which numbers more than half a million persons. Also they have charge of the material as well as the spiritual concerns of the Church.

Territorially the "Mormon" Church is divided into stakes and missions. The missions comprise the foreign ministry —sections in the United States, Germany, England, and other parts of the world. These are usually presided over by some one other than a general officer, although what is termed the European mission is nearly always presided over by an apostle. But this particular division comprises all the countries of Europe. And then, too, each of the divisions called missions is subdivided into "conferences," which are presided over by a president. Usually this officer is one of the elders from home.

The affairs of the stake, as we have already seen, are conducted by a president, with two counselors. These are further aided by a stake clerk and a body of twelve men called the "high council." And then, of course, in the stake are organizations of the auxiliary divisions—the Relief Society, the two Improvement Associations, the Sunday School, and the Primary. These have, as we have also seen, a presidency or superintendency of three, with a secretary-treasurer and a stake board.

The stake is further subdivided into wards, which are officered by a bishopric, with the heads of the various auxiliary organizations.

Such is the structure of the "Mormon" Church, which has been called the most efficient in the world. Through the ward teacher the bishop comes in contact with every member of the ward; through the bishops and the presidents of the stakes this contact is carried on up to the head of the Church. And the reverse of this is equally true—the president of the Church may get in touch with every member of the organization in a surprisingly short time.

In order to make the service of this large army of officers and instructors as efficient as is humanly possible with this heterogeneous material, two sets of meettings are held—one for teachers in the various classes held in the organizations and one for the priesthood.

At the teachers' meeting, as it is called, a regular course of instruction in the principles of pedagogy is carried on. The meeting is held usually on Sunday. The best trained person obtainable conducts the class. Every year a specially prepared text-book is written by competent persons and used by the pupils here.

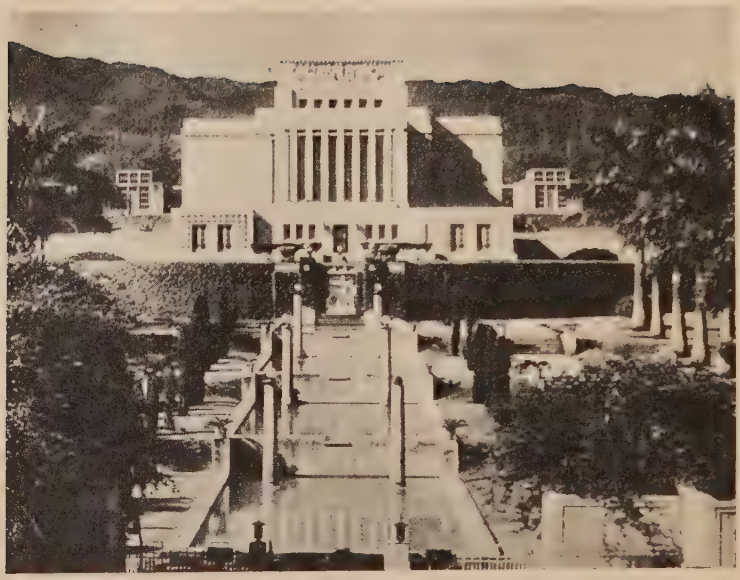
Every grade of priesthood also—high priests, seventies, elders, priests, teachers, and deacons—is expected to hold what are termed priesthood meetings. These come usually once a week. Text-books are studied as elsewhere, which are prepared for the purpose. Sometimes all three grades of the "higher priesthood" use the same text-book, but in the "lesser priesthood" there are texts graded according to the pupils they are intended for. These classes are held in the ward.

It will be seen from this brief study of the organizations of the "Mormon" Church that the Saints conduct a rather complete educational system. No one who wishes to become active in the organization but has an opportunity to do so; and no one who becomes active in the organization but has an opportunity to improve himself mentally and socially.

"Mormonism" is not a one-man organization in any sense of the word. Thousands have a part in running and helping to shape its policy. For sometimes a new movement comes down from the head organizations but sometimes it goes up from the lower ones, as in the case of the "home night." Of course, every important movement in the Church must first be approved by the head.

Question and Problem

1. Account for the fact that the president of the Church can get in touch with every member of it in a short time.
2. Wha advantage is there in a good organization in religious matters?



SPECIAL AVENUES FOR SERVICE

Latter-day Saints, whether men or women, who engage in missionary work at home or abroad, perform a valuable service both to the Church and to those whom they bring into the organization. So, too, are they serving, who work in any of the organizations at home, whether in the capacity of teacher or officer in ward or stake.

But there are the avenues of music and dramatics, which must not be omitted here, partly because they are more common than one would think, who is not acquainted with the "Mormon" Church or who does not stop to think, and partly because praise is so frequently withheld from this class of workers for the reason that it is taken for granted.

From the very beginning the Church has taken a special

interest in these two forms of artistic expression—music and the play.

"My soul delighteth in the song of the heart," said the Lord to Joseph Smith as early as July, 1830; "yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. Wherefore, lift up thy heart, and rejoice."

And in this same revelation Emma Smith, wife of the Prophet, to whom the revelation was addressed, was requested to "make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church." This she proceeded to do—which is the origin of our hymn books.

These selections, of course, were selections. Of necessity none of the hymns were original with any member of the Church, for the simple reason that no one in the organization had then composed any hymns. That was not to come till later—till Parley P. Pratt, William W. Phelps, William Clayton, Eliza R. Snow, and other writers joined the organization. Then some of their verses were sung in the congregations of the Church. After the "Mormons" came west, song writers became more numerous. Some of these wrote the words, some of them composed music to words already written, but others did both the words and the music. Among the composers of "Mormon" hymns, both as to words and music, none are better known than E. Beezley, George Careless, and Evan Stephens.

It was in the later years, too, that the fame of the great tabernacle choir, under the leadership of Professor Stephens, was earned. This organization, with the wonderful instrument that is equally well known, has varied in membership from three hundred to six hundred. The only paid members are the leader and the organist, who devote their entire time to their work. One of the things to which tourists to Salt Lake City, of whom there are tens of thousands every year, look forward with anticipation is the organ recital every day,

except Sunday. These recitals are all free. John J. McClellan, the greatest organist the "Mormon" people ever had and one of the greatest in America, became, before he died, one of the most widely known musicians in the world.

In every ward throughout the Church is a choir, small or large according to the membership of the ward. A choir is considered among the Saints as indispensable. Sometimes the choir numbers only fifteen or twenty, but often it numbers seventy-five or a hundred persons. Not only the members but the conductor serve without compensation.

To be a member of a ward choir requires more work than one would think, who is unacquainted with singing organizations. Once every week throughout the year the choir meets for practice. Once or twice a year many choirs put on special musical features or concerts, in which the great classics are frequently rendered; and this means, as all musical people know, an enormous amount of practice.

On account of the large number of good choirs in Salt Lake City a noted musical authority, traveling through Western America, said once that Salt Lake City is the center of music in this country. He did not mean, of course, that here are to be found the greatest soloists, whether vocal or instrumental. He meant rather that there are more people interested in musical presentation in Salt Lake City than in any other city in the nation. And this is undoubtedly true. It is also true that the appreciation of music is wider here than in any other American town, in proportion to the population.

The dramatic talent, too, has always received attention among the Latter-day Saints from the time, especially, when they entered the Great Basin. This we have already spoken about in a preceding chapter of this book.

Every year the Improvement Associations of the Church

suggest a number of plays, generally one-act plays, that are suitable for presentation in the organizations. And usually they have contests, in which a prize is given for the best presentation of one of them. This stimulates interest in the stage.

But all down the years ward dramatics have been given for the benefit of the people. No one in particular has profited financially from these entertainments—unless indeed they were put on to get money for some organization or for some person who had been called on a mission. But they have demanded a great deal of time on the part of those who presented them.

What is beyond all question the most pretentious thing ever presented by any organization in the Church in the way of a dramatic event, was the recent pageant, "The Message of the Ages," given in the Salt Lake tabernacle.

All told, there were nearly thirteen hundred people in the pageant—men, women, and children. They were taken from almost all the walks of life, not because of any training they may have had for this sort of thing, but because it was thought they would fit the particular part they were supposed to take. Clerks, salespeople, working people, professional people, lawyers, teachers, judges—almost all classes were represented in the pageant.

Thirty-one nights in succession was this dramatic presentation given to crowded houses. The event continued for two hours. And it required rehearsals for two and a half months before the first performance. So that the amount of time spent by those who took part can easily be imagined. Yet almost all of them gave their time without pay. Than this exhibition of service to the community it would be difficult to name any one thing more characteristic of voluntary, unpaid service anywhere.

Question and Problem

1. Explain the extra avenues for service in the Church.
2. What benefits come to the one who serves in any of the ways mentioned?

XIV
Concluding Thoughts

LET us hear the conclusion of the whole matter: Fear God, and keep His Commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Solomon.

NINETY-SEVEN

WHAT IT IS ALL ABOUT

"Mormonism" is a complex thing. It is not to be understood in an hour, in a year, nor in several years. Like the diamond, it has many facets, each of which reflects light from a different angle.

That is because it is a religion, not a sect. A sect is something broken off; a religion is a whole, an integer. A sect resembles its mother church in the main essentials; a religion is patterned after its own inner model. Sects arise from a difference in some particular (usually a minor) detail, and satisfies the needs of man to the extent of the special difference plus the original basis. Religions, being complete, satisfy the whole man to the extent that the parts are grounded in universal truth. When, therefore, one leaves a religion to join a sect, one is putting a part ahead of the whole.

Man has certain physical needs. "Mormonism" teaches him the fundamental uses of the body and points out to him the enduring principles through which it is to be fed and clothed and housed. Man has certain social needs. "Mormonism" instructs him in matters of the sexes, the ideals of the home, and his relations to his fellows, socially and politically. Man has certain spiritual needs. "Mormonism" tells him about God, about the future world, about the purpose of life here and hereafter. There is no question that springs out of man's needs, either for this life or the next, but "Mormonism" has an answer for it.

This is why it requires time and effort to get one's mind around the religion of Joseph Smith.

But "Mormonism," as we have stated elsewhere, expresses itself in ideas, events, and persons. The ideas, events, persons, however, are not "Mormonism." They are merely so many manifestations of it.

For one thing, it has redeemed a desert in the Great West. Where once were only sage-brush, crickets, and prickly-pears, it has put grass and trees and wheat-fields, with houses and barns in which are men and animals. That can be seen with the eye of the head. Before the "Mormons" came West they conjured a beautiful city out of the marshland of Commerce, in Illinois. Never has there been such a gathering of man-power under similar conditions and from such motives.

And then, for another thing, "Mormonism" has performed a miracle in the human heart. It has been like a great hand reaching now into this country and now into that and taking up one of a city and two of a family. These it has brought together, fused their interests and purpose, and put into their hearts a happiness they had never known before.

But neither the reshaping of external circumstances by

this religion nor its recasting of human motives and purposes can properly be called "Mormonism." "Mormonism" rather is the power that is back of all this change. It is a spiritual power, a power which no man can see or lay his hand on; in short, a super-normal force in human life. Sometimes it has been known as the miraculous element in religion. This it is that is back of "Mormonism."

In its simplest and most direct form this power has shown itself in visions and revelation. Especially is this true in the case of the Prophet Joseph Smith—in the First Vision, in the many appearances of the Nephite Moroni to him, in the appearances of John the Baptist, the three ancient apostles, of Moses and Elijah and Elias, and in the seership of the young Prophet through which he translated ancient documents and received divine communications. For, in the last analysis, these are at the very foundation of the "Mormon" religion. And without them there would be no "Mormonism" at all.

As a matter of fact, it is this super-normal in "Mormonism," this miraculous element, that all along has supplied the bone of contention, as between the believer and the unbeliever in the religion. There is a certain well known line of action in human beings, bottomed in certain equally well known motives, and people generally do not like the idea of being referred to something they cannot get hold of in explanation of conduct that lies within the field of common experience. They feel on safer ground when both the motive and conduct are accounted for in the usual way. And so, whenever they are asked to consider the unseen, they are either non-plussed or skeptical, or even shut-minded.

Did Joseph Smith really have visions and revelations of the divine, or was he misled or misleading in the matter? It all turns on that. If he did not, there is nothing more to "Mormonism" than what appears to the eye. But if he did, why then—

How may one arrive at an answer to that question, so as to

be reasonably sure? For that this is one of the vital questions, there can be no doubt.

Time was when historians accepted without question the statements of those who claimed to have witnessed an event. That was when men were credulous. Later the historical brotherhood became critical and received no statement as true unless it squared with their notions of what is probable. Thus, as Hume, an English philosopher and historian dogmatically said, "the miraculous is the impossible."

Nowadays, however, there is a tendency on the part of the historical writer who deals with source material to apply a different test to the direct statements of witnesses. That test is whether the witness to an event is able and willing to tell the truth in the situation. This is the position taken by a German scholar—W. Ihne, of the University of Heidelberg, in his book *Early Rome*. And another scholar, Dr. Arlington Shaw, professor of Roman history in Stanford University, asserts that this test applies equally to an event that is miraculous, for the reason that all events that are witnessed happen in experience, and therefore can be testified to.

Professor Ihne's statement goes thus: "The first question we have to answer, if we would judge of the credibility of a statement claiming to be considered historical, is not whether it is probable or likely. * * * We must ask, What is the evidence upon which the statement rests? Were the witnesses able and were they willing to tell the truth? All historical narratives must be derived from contemporary evidence, from persons who have heard or seen what they report and who do not purposely corrupt, distort, or altogether falsify the facts."

And he goes on to say that we "must expect and excuse" in witnesses inaccuracy, incompleteness, faulty apprehension; contradictions as to detail, degree, and manner; and, in "partial and passionate witnesses" involuntary or even voluntary misrepresentation. Nevertheless, if the witnesses to

an event—even if, according to Professor Shaw, that event is miraculous—are able and willing to tell the truth, then their testimony is to be accepted.

Now, the miraculous events in "Mormonism" rest on the testimony of witnesses. And so, on this newer assumption, we ask respecting them, not whether the events they claim to have experienced are probable—that is, whther they comport with our own experience,—but instead whether the witnesses to these events were able and willing to tell the truth.

Who are these witnesses? The First Vision is testified to by Joseph Smith; the visions of John the Baptist and the three ancient apostles and of Elijah, Moses, and Elias, by Joseph Smith and Oliver Cowdery; and the existence of the plates from which the *Book of Mormon* was translated, by Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris, in a super-normal manifestation, not to mention the eight men who saw them in the normal way.

Were these witnesses telling the truth? That depends, not on whether what they say is probable or likely, but on whether they were able and willing to tell the truth.

That they were able to tell the truth is evident from the fact of their intelligence, their honesty, and their lack of motive to falsify. And there was no reason why they should not have revealed their experiences in their true light.

And then, of course, their testimony may be verified by the same means through which they received their experience in the first place—that is, "by the power of the Holy Ghost."

Question and Problem

1. What, then, is the "heart" of "Mormonism?"
2. Explain the means of testing out the testimony of the witnesses to the miraculous in it.

THE SHADOW AND THE SUBSTANCE

Nineteen hundred years ago the religion of Jesus, which the people nick-named Christianity, started out with two tremendous assets. One was a group of ideas about life, with God at the center. The other was a handful of men whose souls were on fire with the belief that those ideas were everlastingly true.

That religion taught that men should love, not hate, one another. It was something new in a world that had been accustomed to narrow sectionalism, race prejudice, and provincial gods. All men were brothers—*sons of God*. This meant, if universally applied, that men would seek one another's good, instead of their own merely. It would do away with the causes of strife—selfishness, greed, hatred, envy, class and property distinctions.

As for the men who grasped this transforming principle, this new ideal of life, they were all of a sudden lifted up to a high level of thinking and conduct. Somehow things looked different, viewed from this new angle. Having been changed themselves, they proceeded to change the world. Not one nation alone, not one individual only, needed this transfiguration, but all nations, all men. The earnestness with which they went about their task of converting mankind to the New Thought, is shown in their untiring energy, their self-effacement, their sacrifice, and, in many cases, their death for the Cause.

Now why, after nineteen centuries, is the world as far away as ever from the standards set up by Jesus? Two-thirds of the race do not even profess the name of Christ; and those that do so, have just ended the most devastating war of all time, and continue to be cursed with the old social injustices and inequalities. Why is it that, after all this time, the cultural ideas of Jesus have made so little headway?

Doubtless there are many reasons, but these three stand out prominently:

First, a change of emphasis from the really big things in the faith to the small things. Christian scholars for hundreds of years have been more concerned with theological dogmas than with questions growing out of life.

Second, a lugging into the faith of things that were not there in the beginning. Infant baptism is not even mentioned in the New Testament; and certainly transubstantiation in its modern form was not taught by either Christ or the disciples.

Third, a lack of courage, when the Law of Love was to be applied to specific evils. This moral cowardice is especially marked in the modern world where social questions are concerned. For consider what would happen to child labor, to the wage question, to the problem of crime, and to

profiteering if human personality and worth came first, instead of money or power.

Now, the religion of Jesus in this dispensation has touched the same chords in the human heart as it did nineteen hundred years ago. This we have seen as we have gone on with the study of this book. And it has produced the same effects. Not only have men and women been happy in the faith, but they have been willing to *do* something for it. It has been a power in their lives working for righteousness. Many of them have suffered untold hardship for their belief in it, and some have died rather than give it up. And so "Mormonism" has had precisely the same start as ancient Christianity so far as concerns its greatest assets of fundamental teachings and enthusiasms. And it is up to the present and future generations of Latter-day Saints to see that the torch is kept burning in the front of the procession.

Thus far devotees of the religion, as a rule, have stressed the essentials—faith in the God of power and in revealed truth as given the world through the Prophet Joseph Smith; and they have not lacked the courage to suffer for their beliefs. This must be the policy henceforth also. There can be no disproportionate emphasis on unimportant matters, no stressing of mere dogma as against life, no side-tracking of great issues, no cowardice in attacking evils—if "Mormonism" is to survive.

Just as Orson Pratt, John Taylor, Wilford Woodruff, and a host of other men, fired by a love of truth and human welfare, went out during the first years of the faith to preach the New Gospel in chapels, in school-houses, in private homes, in the streets and on the highways, and in mines and factories, so must we, their successors in the cause, become charged with the same vital energy and be not only willing but eager to proclaim the Word to our generation. "Men should be anxiously engaged in a good cause, and do many

things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as they do good they shall in no wise lose their reward." That was said by the Lord to Joseph Smith, and it is just as applicable now as when it was first uttered.

It is said that Confucius, when he had thought out his philosophy of life, told it to a friend. That friend believed. Then the two agreed to get other two; these four, another four; the eight, eight more; and so on, till the millions of China became followers of that great Oriental sage. Something like that happened to Christianity. Only, in the case of the religion of Jesus it did not keep its root, but died or became so changed as to be unrecognizable. And the promise is bright in the future of the restored gospel.

For consider what might be accomplished in the world if the universal elements of "Mormonism" could somehow be made to prevail everywhere. Its economic theory, the United Order, would revolutionize industrialism by transferring the purpose of it all from the building up of large surpluses of wealth to the development of the human personality. And the central concern in the life of the individual would become service instead of self-interest.

This work of spiritual regeneration will not be spectacular. Heart-changes never are, although the effects of them may be so. It took three hundred years for Christianity to reach the point where a Roman emperor could see any profit to him personally in making the faith of the cross the state religion. And there was nothing of outer display, nothing to hold the eye, in the workings of that passage from the apostle *James* in Joseph Smith's heart and mind—a thing which was to mould the feelings and thoughts of millions of men and women throughout the world.

Nor will that work be done without great effort and sacrifice. That has always been the case. It was so in the early years of Christianity. Peter, Paul, James, John, and

other devoted followers of Jesus gave their lives to making the religion known throughout the world. It has been so in our own age. Most of the men with whom we have been concerned in this volume and who joined the Church honestly, devoted their time and energy to preaching the gospel under circumstances that would be considered a great hardship nowadays; and that, too, before any of them were selected for high places in the organization. Witness the young man Wilford Woodruff praying that he might be set apart to the priesthood in order to go on a mission. That was the sort of spirit that energized most of the men who became known as missionaries in the first years of the organization. And their successors will need just such a concentration of purpose, just such a zeal for humanity.

Sometimes there is a temptation on the part of Church members to make large things out of little. We knew a man once, an English convert to the faith, who came to Utah. After he got here, he fell into the company of apostates, who poisoned his mind. They did that by always talking about the weaknesses of men, rather than their strength, about the "mistakes of the Church," instead of its positive virtues. So this man went back to his old home. Then he began to reflect. Gradually it dawned upon his mind what had happened in his case. Like the man of whom Lincoln speaks, he saw that he had mistaken a speck on his overhanging eyebrows for a mountain in the distance.

We who expect to carry the banner of the Faith cannot do that. Instead we must center our interest on the positive things, the things we believe. Whatever errors there may be, are the mistakes of men. It is the truth that will save. And to that we must cling at all hazards, and dedicate our lives.

Question and Problem

1. Show how the positive things in "Mormonism" can be trusted to survive.
2. Analyze your own beliefs with a view to seeing what is basic and what is incidental.

"MORMONISM" AND THE WORLD

During the century that this New Christianity has been in existence many outsiders have professed no little concern over the growth of the religion. Some of these persons have no doubt been quite sincere in their alarm, but uninformed and therefore prejudiced; but others of them have unquestionably been inspired by motives that would not bear the light. At all events, there have been times in the history of "Mormonism" when it looked as if both the faith and the people who held it would be annihilated.

Magazine articles and books have been written on "Mormonism" as a "menace," as an "octopus," as even a "monster." One reverend gentleman, a noted preacher and editor, wished that all the "Mormon" people could be put into the Tabernacle and the artillery of the nation turned on them. Three times have the Saints been driven from

their homes and their property either destroyed or stolen. Once a million men and women signed a petition asking that a duly elected political representative from one State be excluded from the United States senate because he was an apostle. Another time the "Mormon" Church was disincorporated, its property confiscated, and its men disfranchised. No measure, it seems, looking to the extirpation of this religion, but has been resorted to, one time and another, by its opponents, till one would think, from the opposition it has incurred, that "Mormonism" is some vile contagion to be stopped at all hazards.

There is no real danger, however, to the world from the spread of "Mormonism," as can easily be shown. On the contrary, it is in the world for the world's good, as can also be proved.

Some of this opposition has had its basis in politics. That was true to some extent in Missouri; it was so to a greater extent in Illinois; and it certainly has been true in the Utah period of the Church.

In Jackson county, Missouri, there was a fear on the part of the "old" settlers that the "Mormons," as soon as they came to be in the majority, would take all the political offices. "Mormon" troubles in Daviess and Caldwell counties began at an election. And in Hancock county, Illinois, political questions, as time passed, came more and more to the front. Even in Iowa, where there were only a few "Mormon" settlements, politics arose to divide the inhabitants of the newly-created Pottawattamie county.

In the Utah period of "Mormonism" politics, as every one knows, has been a major bone of contention. Before the division on party lines, during the days of the Liberal and Peoples parties, it was a common thing for the "Liberals" to bring in repeaters on election days. And within the memory of middle-aged persons now living, political differences in Utah have been a source of bitterness almost

unparalleled. Fortunately, however, those days are past, never, let us hope, to return.

All these civic troubles, of course, arose over the solidarity of the "Mormon" people in religion. And the solidarity of the "Mormons" being attributed to the priesthood, it was naturally supposed that when they voted together on an issue that involved their interests, it was at the "dictation of the priesthood." But we need not resort to "Church dictation" to account for whatever political solidarity they may have exhibited at times. For if two candidates for the same office were to ask for the suffrages of the people, say, in Catholic Baltimore and one of them were strongly anti-Catholic, it would hardly require the services of a Catholic priest to tell a member of that church which man to vote for.

Yet that is precisely the situation that has confronted the Latter-day Saints over and over again in their history. Only, the situation has been more confusing here than elsewhere, owing to the fact that sometimes high churchmen have gone on the stump. But the "Mormon" voter generally is able, especially these days, to discriminate between what an apostle says and does as an apostle and what he says and does as a Democrat or a Republican.

The "Mormon" Church, though, has never sought political power. Like the religion of Jesus in ancient times, it declares that its kingdom is not of this world. All that the "Mormon" Church has ever asked was that its members be given exactly the same political rights as the members of other churches. Nor has the priesthood, as a rule, attempted to dictate politically to its members. That would not be necessary. Hence no political government in any country is in the least danger from "Mormonism." The Saints are as liberty-loving, as law-abiding, as patriotic as any other class of citizens in the nation.

Some of the opposition to "Mormonism" has arisen out of

business relations. This is especially true in the Utah period of its history.

In the days of Brigham Young the main interest of the settlers was whether they were to live or die in their desert home. All other matters were secondary. Every effort was bent in the direction of the physical preservation of life. Irrigation ditches had to be dug, factories had to be established, goods had to be brought here from the East to be sold. To this end man-power and money were massed. The individual was sunk in the community. And the representative of all this was the Church, with Brigham Young at its head.

The first sugar factory, for instance, was established by private enterprise with outside capital. But it went on the rocks mainly for want of money. So the Church bought it out—debts and all. Later, in the time of Wilford Woodruff, the Church took the initiative in setting the sugar industry on its feet in this State and Idaho. It did that to help the farmers and to increase the economic independence of the community. This is how the Church became interested in business—the sugar business, the rail-road business, the knitting business, the hotel business, the merchandising business, the amusement business, and other businesses. It was the only thing that could be done under the circumstances.

But the Church has never been in business for business' sake. Those who think so, have misunderstood the motives of the leaders of the organization. Their primary motive has been to build up the community, to furnish work and incomes. At a time when capital was not to be got otherwise, the Church supplied it. Later, of course, there came a conflict between individuals and the community represented by the Church. That was inevitable. But gradually as it could do so the Church has withdrawn from merely commercial enterprises.

Hence there is no cause for alarm here in the growth

of "Mormonism." Even if the doctrine of the United Order should be generally adopted, only personal greed would be threatened. But the world is more and more becoming social-minded, and the United Order is the highest form of social-mindedness.

Surely, there can be only an imaginary danger to the world in the spread of "Mormonism" from the point of view of its moral and spiritual teachings.

The principles of the New Christianity are built up around man. If any religion is anthropocentric it is "Mormonism." Man is eternal. He is a god in embryo. There is no end to his possibilities. Intelligence is fundamental to his development in this world and his salvation in the next. So, too, are the basic virtues—industry, sincerity, honesty, truthfulness, chastity, love of God, and a desire to serve. It is difficult to believe that the spread of these ideas would be detrimental to any one in particular or to the world in general, even if they were disseminated by the "Mormon" priesthood.

Nor is the world in any real danger from the growth of the inner spirit of "Mormonism." What is that spirit? It is the spirit that conjured Nauvoo out of the marshland of Commerce, that transformed a western desert into thriving settlements, that attracted men and women like a magnet to its teachings, that fused all their purposes, and that has put a happiness into their hearts that was not there before.

Question and Problem

1. Show that the growth of "Mormonism" would be a distinct advantage to the world.
2. Explain why it is that people sometimes fear the spread of "Mormonism."

One Hundred

WHAT OF THE FUTURE?

As "Mormonism" enters upon the second century of its existence, one is strongly tempted to take a look ahead with a view to finding out, if one can, the lines of development which it will most likely follow during the coming years.

In the last analysis the great objective of "Mormonism" is this: To make the ideal of Jesus prevail in the world. That ideal is the abundant life. And so, more and more as the years of the second century come, the Church will seek to realize this objective in human society, through its individuals.

To live is to act. Without action there is, and can be, no life. Every living thing, including man, is interested primarily in preserving its physical existence. But while some things in its environment tend to preserve life, other things tend to destroy life. Hence it becomes interested in knowing how to make a proper choice. Otherwise it would be as likely to eat a plant that poisons as one that nourishes. These interests man has in common with other animals.

But man does not live by bread alone. He is concerned with ideals. Created in a certain way, he finds himself desiring the persistence of the "higher values" in life. For in his world some things, as he sees them, are "good," others "bad"—that is, "good" and "bad" for him. Also there are the "true" and the "false," the "beautiful" and the "ugly." The good, the true, and the beautiful make him happy; their opposites, miserable. And so he strives to learn the difference between them, with a view to increasing his general store of happiness. It is this striving for the good, the true, and the beautiful in his life, if there is the thought of God at the bottom of it all, that makes him religious.

When, therefore, man sees clearly these distinctions in things and ideas; when he is free to make a choice between them; and when he has chosen the good, the true, and the beautiful, as understood by the highest Intelligence in the universe and his own better self, instead of the bad, the false, and the ugly—then he is living the abundant life of which Jesus speaks. For life is discrimination, as well as action.

Three things interefere with the realization of this ideal of the abundant life in man as we know him in this world of the flesh.

The first of these is war. War defeats the purpose of the abundant life in three ways: First, it destroys life, cuts off a career in its first strivings for the ideal, before it has acquired any of the habits of attainment. Second, it maims life, cripples it in some of its functions so as to make self-realization in its fulness impossible. And, third, it brutalizes life, coarsens it immeasurably, snatches it from the plane of idealism and flings it back into the slime of primitive life, out of which it has come with effort and pain.

The second of these is ignorance. Ignorance prevents one from making a choice that will preserve life. At least, it makes it impossible for one to be sure beforehand that one is making the right choice. Unless one knows the difference between the poisonous weed and the wholesome plant, the chances are fifty-fifty that he will live or die. And the same thing is true of the higher life of the spirit. Ignorance, therefore, becomes a deadly enemy to man so far as concerns his realization of the abundant life.

And the third of the hindrances to the abundant life is poverty. Poverty is an interference because, although one may see the necessary differences clearly enough, yet one cannot make the choice if one lacks the means to do so. Food, clothing, shelter—these cost money. But, if one has no money or too little of it, one has to go without some of the things that are necessary to the abundant life. Also education, books, pictures, what not in the higher life, re-

quire money. In a world of "plenty and to spare," as God himself puts it, men, women, and little children go hungry, naked, and shelterless, not to mention their lack of the higher necessities.

War, ignorance, and poverty, moreover, combine to bring on what is perhaps the greatest blight of the modern world—external motivation. From the cradle to the grave we are dominated by the desire to "get by" with something or other. In our schools we work for credits; in our vocations we strive for advancement, so that we may get more money. If we are in the government service, our main object is to retain our seat; if in business, to make profits and obtain power in the world. The social aspirant wants to be known as having made the grade. Everywhere the motivation comes from without, not from within. No greater curse can overtake a nation or an individual than that. And no greater departure from the Christian ideal is possible.

The grand objective of "Mormonism," therefore, in the coming century and thereafter will be to take such steps, and to take them aggressively, as will tend to make the abundant life prevail in the world. It will insist upon this as a human right. It will endeavor to take off from every son and daughter of God the clamp of ignorance and poverty, so as to make it possible for him to develop his personality under conditions of peace and universal good will.

And it will endeavor to do this by the creation of a state of mind in the individual. Not only will it oppose all war, foster education, and work for a better economic system, but it will change the source of motivation from the outside to the inside.

The student will then ask about what he is getting out of the course, instead of the marks on the report card. The politician will inquire, not as to his re-election, but as to whether or not his constituents are benefited by what he is doing. The employer of labor will not, under the new cir-

cumstances, be so much concerned with what he can get out of the employe, as with what that employe is getting out of life. Society will not be so greatly interested in the punishment of the criminal as with finding out how he became a criminal and how he may be changed into a self-respecting citizen.

That is what "Mormonism" will attempt more and more to do in the years to come, and that is in general the method by which the Church will go about this task. The center of interest all the time will be the human personality.

In order to perform that gigantic task, however, "Mormonism" will undertake some additional methods of attack, both at home and abroad, from those on which it depended in the nineteenth century.

During the first hundred years of the Church's existence its foreign ministry were content to point out the general agreement of the restored gospel with the teachings of the Bible. They did that because the people to whom they preached accepted the Bible as their supreme guide in life. It put teacher and taught on the same level. They were careful, however, not to give the impression that either their doctrines or their authority to preach them were derived from the Bible. These doctrines and that authority, they took pains to make very clear, came from a new dispensation of the gospel to the Prophet Joseph Smith.

But times have changed. Not only do we have Thomas A. Edison, Henry Ford, and the Wright brothers, but we also have Charles Darwin and the higher critics. People still believe the Bible, but they use it with greater discrimination than they did who lived a hundred, or even fifty, years ago. Almost any time in the nineteenth century, especially in the first three quarters of it, if you fired a text from the *Ready Reference* in support of a proposition, you were apt to hit the bull's-eye. But to-day, if you did that,

people would stare at you and demand to know what about it. That difference is radical.

Suppose, for instance, that tithing were the matter in question. In the older day your opponent's mouth would be effectually closed if you quoted that passage from Malachi about "robbing God." That, however, would be far from the case in the twentieth century. Nowadays your opponent would want you to go into details. What, precisely, was the situation under which the fiery prophet said those blistering words? The people having neglected to pay their tithes, the priests had left the temple in order to live, and the burnt offerings had therefore ceased. Is the situation you have in mind like that? If not, your passage simply does not apply, and you may just as well not have quoted it. And so to-day the *Ready Reference* may be insufficient as a spiritual weapon in the hands of the missionary.

That identical opponent, though, would yield his judgment should you undertake another line of argument. Among the things that tithing does are these two: It cultivates in one the feeling that property is not everything, and at the same time it helps to maintain an organization that makes for righteousness in the world. And if your opponent should further inquire about the necessity for the organization called a church, you would not fire an isolated text at him, but show him that organization inheres in all social life.

To put the same thing in other words, the modern man, the man of to-day, insists that, if the Bible is used to combat his arguments, the situations of the sacred volume be interpreted to him, rather than merely quoted. That is, he wants to know the circumstances and conditions under which the Biblical passages were written, in order that he may get their real meaning.

But generally the modern man would prefer that he be appealed to through life instead of through books. For he is passionately in love with life. He knows life. He thrills to its

every manifestation, in whatever form. But he is often puzzled to know the drift of it all. And so everything that promises to throw light on it, to explain it, to solve its riddles, wins his eager attention. Life—that is a sure avenue to his inmost heart, as well as his mind.

The successful missionary of the future, then, is not the man who knows offhand the greatest number of isolated "verses" from the Bible, but rather the one who knows most about the circumstances and conditions under which any particular verse was uttered, who can discriminate between the things in the Scriptures, ancient and modern, that have universal application and those that do not, and who is able to use biblical situations in such a way as to interpret life. That in the event he wishes to use any of the sacred books in his religious work.

Or, if he does not wish to do that, then he must know the underlying principles and ideals of "Mormonism" and expound them in terms of modern life. He must explain the "Mormon" conception of the sacredness of the human personality, and show how everything good and true and beautiful in this religion really grows out of that idea. He must show that organization in religion grows out of life; that religious ordinances inhere in organization; that spiritual laws are true not because some man, or even God, says they are, but rather that men or Deity say they are true because it is so. If he does that, then he is sure to receive a hearing from the modern man. For at bottom the modern man and the modern woman are no less religious at heart than their forebears; they merely show their religious feelings in a different way, or are more successful in hiding them. Furthermore, notwithstanding the advance in scientific knowledge and general civilization, they are as much puzzled about the beginning and the end of life, and are as anxious for real information concerning the future.

But "Mormonism" will do more in this coming century than

to train its ministry to present its message to mankind in such terms as they can understand. It will energize those preachers of the New Christianity, as well as all its membership in general, so as to make them veritable crusaders of the Faith. And they will be so charged with the vital energy that they will spread it like a contagion to the millions who are but waiting some great Cause in which to believe with complete abandon.

Knowledge is not enough. That has always been recognized. "If to do were as easy as to know what were good to do," says Shakspere, "chapels had been churches, and poor men's cottages princes' palaces. The brain may devise laws for the blood; but a hot temper leaps o'er a cold decree." All the world knows that war is destructive, abhorrent; but meantime the spirit of Mars continues to rule in the affairs of nations. Every one knows that social justice should prevail universally; yet want, unemployment, economic inequalities exist in all countries. Knowledge is not enough. Knowledge must be translated into power before it is of any worth.

Not that men are unwilling to act. As a matter of fact, they want to do something. Indeed, they are waiting to transform their knowledge into conduct. Only, they want a great cause in which to enlist. To be convinced that the world can be aroused in a great cause, one needs but to recall how it rose like one man to the bugle blast of President Woodrow Wilson. It is probably with this idea in mind that Professor Finney says: "What we moderns need above everything else for the salvation of our souls and of our civilization is some great cause in which we can believe almost to the point of fanaticism and to which we can give ourselves without reserve."

Now, if "Mormonism" is what its adherents believe it to be, then it is just such a "great cause." On any assumption it is the nearest approach to a great cause of any religious movement since the religion of Jesus. And its possibilities to sweep mankind off its feet are indicated in

what it accomplished during the first hundred years of its existence under the leadership of Joseph Smith and his successors.

"Mormonism" has the potentiality; it remains for the men and women of the coming century to furnish the leadership.

That potentiality and that leadership will necessarily arise in the priesthood. For the rock-bottom difference between "Mormonism" and every other religious creed is priesthood, divine authority. In other so-called Christian churches people have their prayers answered, their sick often are healed by faith, and many of them have somewhat of the form of the true Church—elders, bishops, baptism by immersion, and their members have the Spirit of God. But they do not have the power that comes from divine authority. That was the complaint a hundred years ago—"they deny the power thereof." And the situation, so far as modern Christianity is concerned, has not improved. But the power of God reposes in the restored gospel, the New Christianity. And so, as "Mormonism" spreads, this power will be felt in men's lives, to change their outlook, to divert their attention from money, pleasure, place to human welfare. Thus the world will be changed.

Question and Problem

1. What elements are there in "Mormonism" to become a great cause? Explain these.
2. What qualities of leadership are called for in "Mormonism"?

Appendixes

I

A PACKAGE OF DATES

1805—Birth of Joseph Smith, the Prophet.
1820—The First Vision.
1823—First visit of Moroni to Joseph Smith.
1827—Joseph Smith obtains the plates of Book of Mormon.
1829—Aaronic priesthood restored.
1829—Melchizedek priesthood restored.
1830—Book of Mormon published.
1830—Church organized in Fayette, New York.
1830—Missionaries sent to the Indians in Missouri.
1831—Saints move to Ohio.
1831—Land of Zion in Missouri dedicated.
1831—First temple site dedicated in Missouri.
1831—First bishop appointed—Edward Partridge.
1832—First Church publication begun—*Evening* and *Morning Star,* in Independence, Missouri.
1833—Office of first presidency created in Church.
1833—Corner stones of first temple—Kirtland—laid.
1833—Saints driven from their homes in Independence.
1834—First high council organized.
1834—Zion's Camp organized.
1835—Council of apostles created.
1835—Council of first seven presidents of seventy organized.
1835—Book of Covenants accepted by Church.
1835—The Prophet obtains Book of Abraham.
1836—First temple completed—Kirtland.
1836—Visions of Moses, Elijah, and Elias given.
1836—New counties created in Missouri for Saints.
1837—First foreign mission opened—English.
1838—Headquarters of Church established in Missouri.
1838—Revelation on tithing given.

1838—The Prophet and others imprisoned.
1838—Expulsion of Saints from Missouri.
1839—Nauvoo founded in Illinois.
1840—Second mission to England is successful.
1841—First baptisms for the dead in this age.
1842—First foreign emigration of Saints—England.
1843—Revelation on "celestial marriage" proclaimed.
1844—Joseph and Hyrum Smith martyred in Carthage.
1845—Nauvoo temple far enough for "endowments."
1845—New troubles for Saints begin.
1846—"Mormons" leave Illinois.
1847—Pioneers arrive in the Great Basin.
1847—First presidency reorganized.
1848—Ogden Valley founded, by James Brown.
1849—Utah Valley, Tooele Valley, Sanpete Valley settled.
1850—Missions opened in Denmark, France, Italy.
1850—Utah Valley settled by Saints.
1850—First mission to Sandwich Islands.
1851—Iron county, Box Elder county, Juab county, settled.
1853—Wakara war—Indian troubles.
1855—Book of Mormon published in Hawaiian tongue.
1857—Buchanan sends army to Utah.
1861—Telegraph line completed to California.
1877—First Utah temple in St. George, opened.
1877—Brigham Young dies.
1879—First branch of Church in Mexico organized.
1880—John Taylor becomes president of Church.
1882—Federal law against polygamy passed.
1883—Prosecutions under Edmund's law begun.
1887—President John Taylor dies.
1889—Wilford Woodruff becomes president of Church.
1890—Manifesto issued to Church by President Woodruff.
1893—Salt Lake Temple dedicated.
1898—President Woodruff dies.
1898—Lorenzo Snow becomes president.

II

In 1842 Joseph Smith was asked by John Wentworth, editor of the *Chicago Democrat,* to write a sketch of his life for the paper. He did so in a letter dated March 1, of that year, which he ended with a succinct account of the leading principles of the Church. This list of thirteen points has come down to us as the "Articles of Faith." Here they are:

1. We believe in God the eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ all mankind may be saved by obedience to the Laws and ordinances of the gospel.

4. We believe that the first principles and ordinances of the gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God by prophecy and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church; namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the *Bible* to be the word of God, as far as it is translated correctly; we also believe the *Book of Mormon* to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal

many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, We believe all things, we hope all things, we have endured many things, and we hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

III

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